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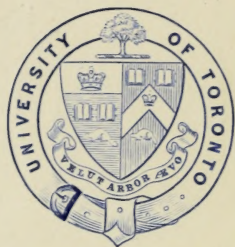
EURIPIDES

HECUBA

A. W. UPCOTT M.A.




PRICE 2/-

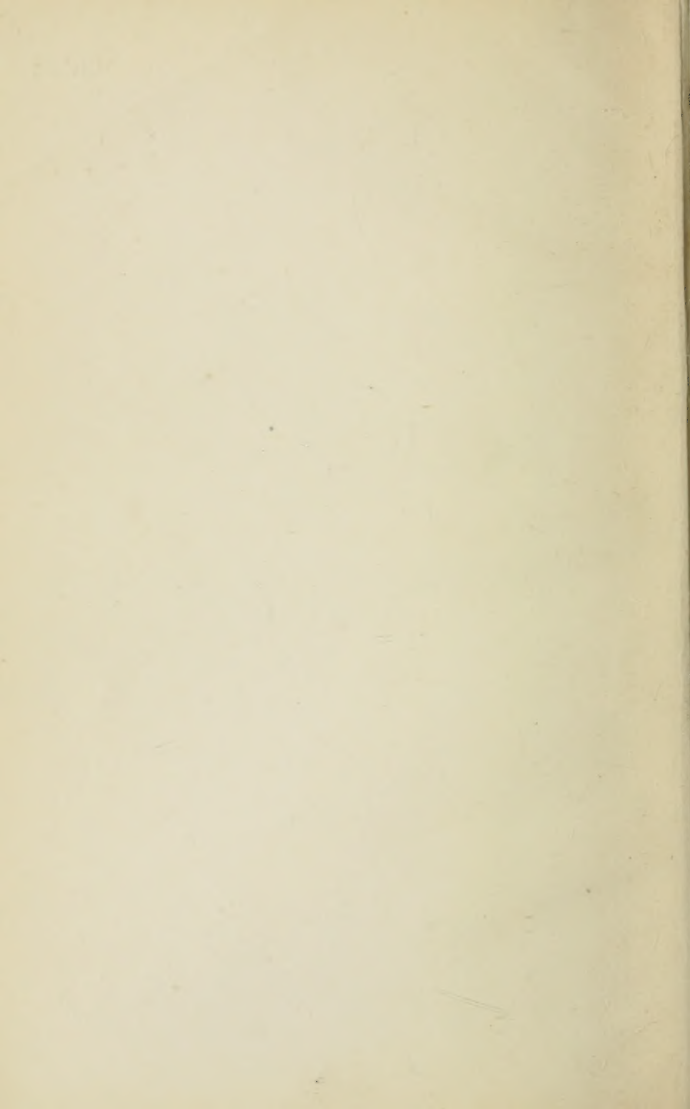


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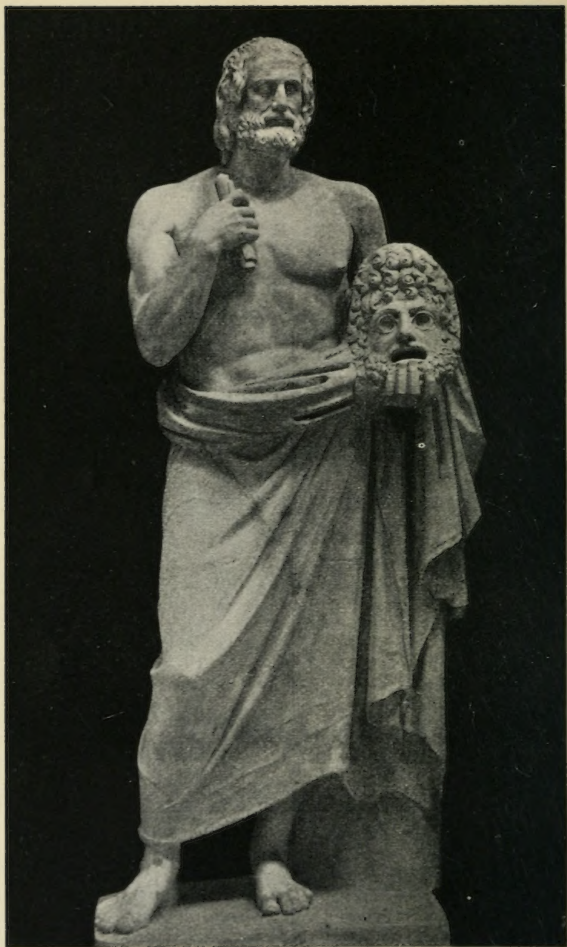


BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: HECUBA



Anderson photo]

EURIPIDES.

(From a statue in the Vatican, Rome.)

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THE
HECUBA OF EURIPIDES

EDITED

WITH INTRODUCTION AND NOTES

BY THE

REV. A. W. UPCOTT, M.A.

HEADMASTER OF ST. EDMUND'S SCHOOL, CANTERBURY

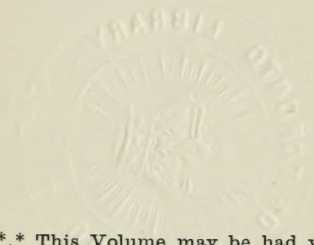
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PREFACE



SOME apology seems needed for producing another edition of this well-known play. I may say, therefore, that in preparing this edition I have had solely in view the requirements of those who are reading a Greek play for the first time. Consequently the notes are generally of a most elementary kind, and I have not scrupled to repeat the same note several times, with the view of impressing a point upon the learner's memory ; I have avoided as far as possible any textual criticism or quotation of parallel passages in Greek or Latin, on the assumption that these are of little value for beginners ; the Choruses have been translated in full, some attempt being made to give an idea of their rhythmic character. An Appendix has been added on some subjects which always cause difficulty to beginners.

All the elementary editions that I have seen, seem to me to contain a good deal of matter which

is useful enough to advanced students, but unnecessary and often bewildering for beginners.

I am much indebted to the general Editor of the series, Mr. E. C. Marchant, for many valuable suggestions and criticisms in the preparation of the notes.

If it is thought advisable to read only part of the play, omitting the more difficult lyrical passages, the following selections may be suggested:—

(1) The Prologue, ll. 1-58. (2) The sacrifice of Polyxena, ll. 218-440, and ll. 484-628. (3) The discovery of the murder of Polydorus, and the supplication of Agamemnon, ll. 658-682, and ll. 709-904. (4) The vengeance upon Polymestor, ll. 953-1055 (omitting the short choric song, ll. 1024-1034). (5) The appeal to Agamemnon and his judgment, ll. 1109-1251.

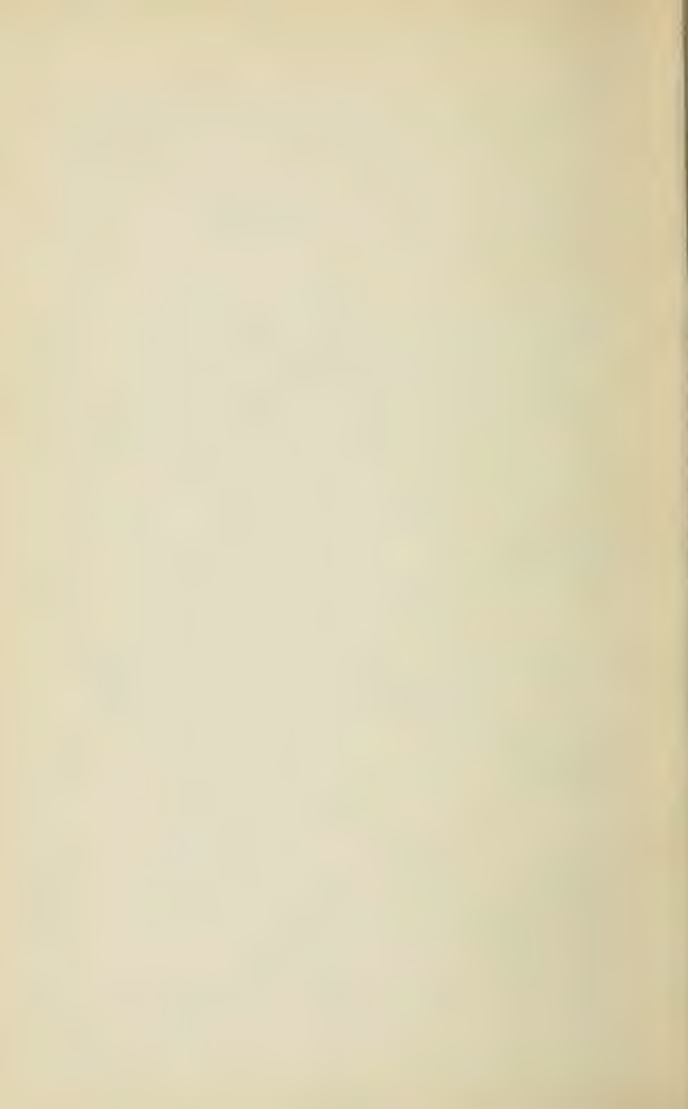
The above is, in the main, the selection in Mr. Sidgwick's *Scenes from Euripides*.

A. W. UPCOTT.

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GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.



I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or **chorus**, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or **dialogue**, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and had its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B.C. From this time the amount assigned to the chorus was gradually diminished, and the dialogue gradually assumed greater importance.

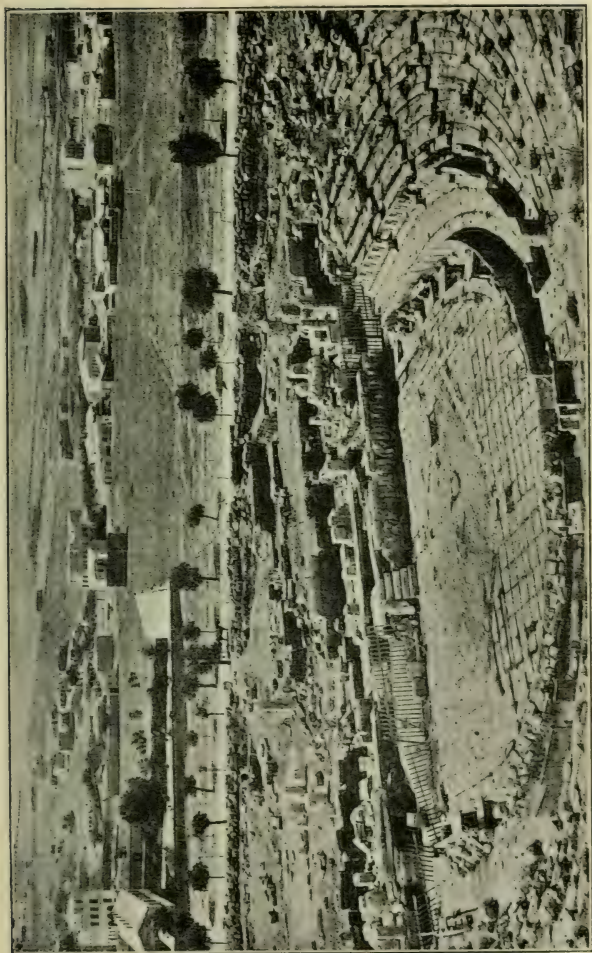
III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers; the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens *only at the feasts of Dionysus, called the Dionysia*, tragedies being given (1) at the Lēnaea, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City Dionysia, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

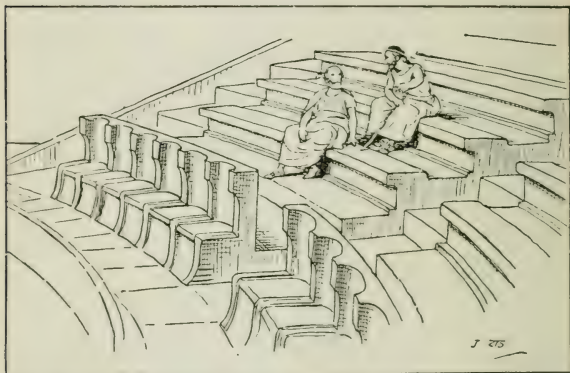
IV. PLACE OF PERFORMANCES.

I. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which the spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS
AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

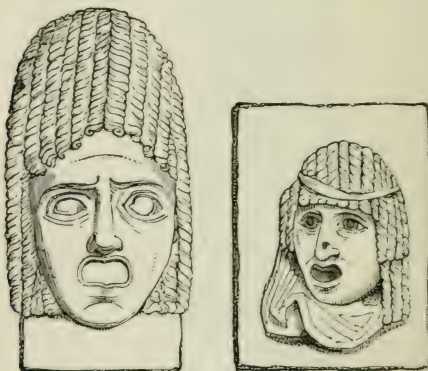
2. the *Auditorium* (κοῖλον). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND COTHURNI.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the Lēnaeum, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles, and



TRAGIC MASKS.

Euripides the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

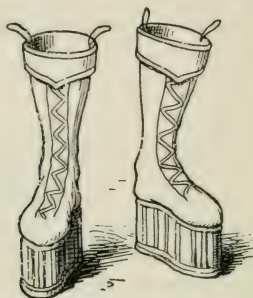
4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long χιτὼν or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle (ἱμάτιον), or cloak (χλαμύς). The size of the actor was increased by padding, by raising him on the κόθορνοι—boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the χορηγός). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



COTHURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B. C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting, and philosophy. His first play was exhibited in 455 B. C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B. C. He was buried at Pella, where the Macedonians gave him a splendid tomb; and a monument was erected to his memory at Athens.

His chief characteristics as a writer are : (1) his love of *reflection* and *philosophy* ; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical* style ; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole ; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner ; a prologue sets forth the situation, and leaves the audience nothing to discover ; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess—the *deus ex machina*, as the character is called—to cut the knot.

In style Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life—natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day—as people one might meet in the street, not as remote, superhuman, ideal beings.

THE HECUBA

The Play.

THE date of the play is not known with absolute certainty; but three of the lines in it (ll. 172-174) are parodied in the *Clouds* of Aristophanes (ll. 1165, 1166), a play which came out in the year B. C. 423; and it has been thought¹ that there is an allusion in l. 650 to the misfortunes of the Spartans at Pylos, B. C. 425, while others have found an allusion (in l. 462) to the *solemn* purification of Delos by the Athenians, in the year 426. Thus the year 425 or 424 may be taken as the probable date.

The Plot.

The Grecian army, having captured Troy and divided the spoils, is on its homeward voyage, but is detained by contrary winds on the shore of the Thracian Chersonese. The ghost of Achilles, the bravest Grecian warrior, who had been buried at Sigeum, appears above his tomb, and warns the Greeks that his shade must be appeased, ere they depart, by the sacrifice of one of the Trojan captive women. A dispute arises in the council of the Greeks, and it is finally decided, contrary to the

¹ By Müller (*Hist. Grk. Lit.*, p. 369).

wishes of Agamemnon, that Polyxena, the beautiful daughter of Hecuba, must be the victim. At this point the play opens. The ghost of Polydorus, one of the sons of Priam and Hecuba, appears and narrates how he has been murdered by his father's friend, Polymestor, to whose care he had been entrusted during the siege of Troy, together with a vast amount of golden treasure; his body has been flung into the sea, to be tossed by the waves upon the shore; his spirit has been haunting his mother, Hecuba, ever since the murder. Hecuba then comes upon the scene, terrified by evil dreams and visions. The Chorus tell her of the sentence passed upon Polyxena, and advise her to appeal to Agamemnon. Startled by her mother's cries of anguish, Polyxena comes upon the stage; she shares her mother's grief, but will not fear to die. Now Odysseus comes to claim the victim. Hecuba pleads with him for the life of her daughter, reminding him of how she herself once saved his life at Troy; Helen would be the more fitting victim. But Odysseus has given his word, and cannot go back from it; besides, it is of the utmost importance that the departed hero should be honoured as he wished; who, he urges, would be ready to die for his country if he knew that he would not be honoured in his death? Polyxena then voluntarily surrenders herself, bravely declaring that death is better than a life of slavery, and she is led away to die. Thus ends the first scene.

In the second scene, Talthybius the herald arrives to tell Hecuba that her daughter is dead, and that she must come to perform the last rites. He tells the story of the sacrifice; Polyxena died so nobly that all the Greeks were moved to do her honour after her death. Hecuba muses on the power of noble birth, and prepares for the last sad rites by sending an aged female attendant

to fetch lustral water from the sea, while she retires to the tents to find the best funeral garments that she can.

In the third scene the plot thickens. The attendant has found the body of Polydorus washed up by the sea, and returns bearing it in her arms¹. She tells the sad tidings to Hecuba, who at once perceives that he has been murdered by Polymestor for the sake of the gold. Agamemnon enters, to chide Hecuba for her delay, and is told the story of the murder by the frantic mother, who appeals to him to aid her in taking a terrible vengeance. At first he hesitates, because the Thracians were allies of the Greeks, and the army would declare that he was influenced by partiality for Cassandra, the sister of Polyxena; at length, however, he consents so far as to allow a messenger to be sent to Polymestor summoning him to the camp, on the plea that Hecuba has a secret to reveal to him and his children.

In the fourth scene, Polymestor arrives with his children; he is induced to send away his armed attendants, and is lured by Hecuba within the tents of the women, under pretence of showing him where buried treasure can be found.

In the short interval between this and the final scene, Polymestor is seized and overpowered by the Trojan women; his children are murdered before his eyes, and then his eyes are put out by the women with their brooch-pins. His shrieks are heard from within.

In the final scene, Hecuba and her attendant women come upon the stage, pursued by the maddened and mutilated king, who wildly demands vengeance. Hearing his cries, Agamemnon re-enters, and is appealed to by both parties. He gives judgment in favour of

¹ Polydorus is represented as quite young.

Hecuba, and the play closes with an unseemly wrangle between Hecuba and Polymestor, the latter prophesying that Hecuba will be changed into a canine form, and will die by a fall from a mast, while Agamemnon will perish by the hand of his wife Clytemnestra.

Structure of the Play.

I. *Prologue*, ll. 1-99 (that part of a play which precedes the entrance of the Chorus), consisting of (1) the prologue proper, ll. 1-58; (2) a lyrical extension of the prologue, ll. 59-99.

II. *The Parodos*, ll. 100-155. The song of the Chorus as they march into the Orchestra and take their place round the altar.

III. *The First Episode* (or scene), ll. 156-443.

IV. *The First Stasimon*, ll. 444-483. The stasimon is an ode sung by the Chorus from their station.

V. *The Second Episode*, ll. 484-628.

VI. *The Second Stasimon*, ll. 629-657.

VII. *The Third Episode*, ll. 658-904.

VIII. *The Third Stasimon*, ll. 905-952.

IX. *The Exodos*, ll. 953-end (interrupted by a lyric interlude, ll. 1024-1034).

The play is remarkable as containing a *double plot*, i.e. (1) the fate of Polyxena; (2) the murder of Polydorus and the vengeance upon Polymestor. Both plots are alluded to in the prologue spoken by Polydorus; then the first part of the play, down to line 657, is taken up with the first plot, the death of Polyxena; the sending to fetch the lustral water causes the body of Polydorus to be discovered, and furnishes the link between the two; the last part of the play, from l. 658, recounts the

vengeance upon Polymestor. It has been objected that these two plots are two distinct incidents, each wholly unconnected with the other ; but this criticism overlooks the fact that the sorrows of Hecuba form the central thought of the play ; regarded in this light, the two incidents are by no means unconnected ; they both converge upon Hecuba, and serve to deepen the tragic pathos of her fate (see further remarks upon the character of Hecuba).

The Characters of the Play.

There are few plays in which the characters stand out with such vivid distinctness as in the *Hecuba*.

Hecuba. The central figure is not, as some have seemed to imagine, Polyxena, but Hecuba, the aged queen of Troy and mother of Priam's children. Euripides makes us feel the intense pathos of her misfortunes from the very first, as she slowly enters, leaning upon the arms of her attendants, once a queen, now a slave, haunted by visions of more awful sufferings yet in store for her ; and as the play goes on, and first the daughter, then the son, are taken from her, we feel the truth of the saying of Aristotle that 'Euripides is the most tragic of poets.' And yet, in the midst of her misfortunes, she never lets us forget that she is a queen ; in her proud words to Agamemnon (ll. 864-869), she rises to the height of her dignity ; she speaks to him as Lady Macbeth speaks to her husband in his moment of fear.

It has been urged that she is brutal in her revenge ; but it must be remembered that she is a barbarian, and not a Greek, and that even the Greek doctrine of revenge was very far removed from that of the Christian.

Polyxena. Polyxena is the noblest character in the play; she is an example of pure unselfishness. When she hears of her doom, her first thought is for her mother; no word of reproach, even for her enemies, comes from her lips; she is willing to die rather than live in slavery; and she dies, as she had wished to live, a free woman.

Odysseus. Odysseus is the cool calculator throughout; his one thought is that of expediency; for sympathy he can only utter mere commonplaces; he is absolutely unmoved by appeals to sympathy or gratitude, yet he has sufficient religious superstition to shun the touch of the suppliant (ll. 342-344). In his final words he is brutally imperious to the grief-stricken mother.

Agamemnon. Agamemnon is a typical king; a despot in name, he is really a slave—a slave, as Hecuba bitterly says, of money or of fortune, a slave of popular opinion or of law. Hecuba is nominally a slave, Agamemnon really so. At the last he would willingly avoid committing himself to a definite judgment; but justice is too strong for him, and he pronounces Polymestor's fate to be deserved.

Polymestor. Polymestor is the typical barbarian—cruel, avaricious, unscrupulous, suspicious, hypocritical. Avarice is his besetting sin; this tempts him to commit the murder, and afterwards lures him to his fate within the tents.

Talithubios. The herald Talithubios is a fine character; he is full of the genuine sympathy of a good old man for the sorrows of the fallen queen, and for the fate of the noble and innocent Polyxena. His last words are the truest words of comfort which Hecuba hears in the play.

The female servant. Even the character of the *θερά*-

παυα is not without interest ; she is the faithful servant, dreading to tell her mistress the awful truth.

The Chorus. The all-pervading theme of the Chorus is lament for the departed glories of Troy, and for the terrors of slavery in the future. 'By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.'

The Chorus describing the capture of Troy is perhaps one of the finest in all Greek tragedy.

Euripides has been censured for introducing into this and other plays passages moralizing upon the faults of his own time, such, for example, as the criticism upon the Sophists and education in ll. 814 ff. But the poet who desires to make his poem a 'criticism of life' must perforce introduce allusions to his own time ; Euripides is no more to be blamed for making these allusions than Shakespeare for making Hamlet criticize the actors of the day.

The weakest part of the play is undoubtedly the undignified dialogue at the end between Hecuba and Polymestor. Its purpose seems partly to have been to introduce a 'topical' allusion to a place well known to the Athenians.

The Chorus.

In order to fully appreciate the Chorus of a Greek play it must be remembered that the lines were chanted to music, while the Chorus moved in a stately manner round the altar which stood in the centre of the Orchestra. The first set of lines (called in Greek *στροφὴ α'*) would be sung as the Chorus was moving from their original position ; the second set (*στροφὴ β'*) as they move back again ; the third set (*ἀντιστροφὴ α'*) as they move out a second

time ; the fourth set (*ἀντιστροφή β'*) as they move back again. The two parts of the *στροφή* and *ἀντιστροφή* should thus exactly correspond in metre. Occasionally a concluding stanza was sung at the end (*ἐπωδός*).

Some attempt has been made in the translation of these Choruses to reproduce the rhythmical effect of the original, although as the translation has to be literal this has not been always possible.

ΕΥΡΙΠΙΔΟΥ
ΕΚΛΑΒΗ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

(DRAMATIS PERSONAE)

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ . . . *The ghost of Polydorus.*
ΕΚΑΒΗ *The widowed Queen of Troy.*
ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ. *Chorus of captive
Trojan women.*

ΠΟΛΥΞΕΝΗ *A daughter of Hecuba.*
ΟΔΥΣΣΕΥΣ *King of Ithaca, a Greek
Chieftain.*

ΤΑΛΘΥΒΙΟΣ *A herald.*
ΘΕΡΑΠΑΙΝΑ *An aged female attendant.*
ΑΓΑΜΕΜΝΩΝ *King of Mycenae, leader of
the Greeks.*

ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ. *Polymestor (king
of the Thracian Chersonese, a barbarian) and his
children.*

SCENE throughout : *the camp of the Achaeans on the shore of
the Thracian Chersonese. At the back of the stage is a
representation of the tents of the Achaeans and the captive
Trojan women.*

ΕΥΡΙΠΙΔΟΥ

ΕΚΑΒΗ.

The ghost of Polydorus, Hecuba's murdered son, appears on the stage. He tells the story of his murder by Polymestor.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

Ἦκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἵν' Αἰδης χωρὶς ᾧκισται θεῶν,
Πολύδωρος, Ἑκάβης παῖς γεγώς τῆς
Κισσέως
Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν
πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ, 5
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὃς τήνδ' ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσῃ, 11

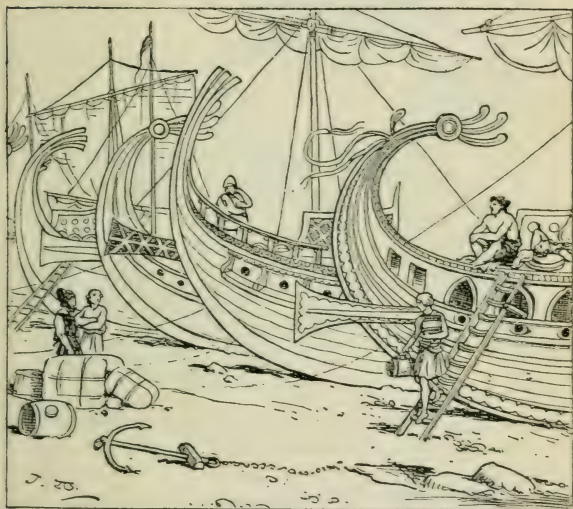
τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.
 νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
 οὔτ' ἔγχος οἶός τ' ἦν νέῳ βραχίονι. 15
 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,
 πύργοι τ' ἄθραυστοι Τρωικῆς ἦσαν χθονός,
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς ἠτύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρώῳ ξένῳ,
 τροφαῖσιν, ὥς τις πτόρθος, ἠΰξομην τάλας.
 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται 21
 ψυχή, πατρώα θ' ἐστία κατεσκάφη,
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν 25
 ξένος πατρώος, καὶ κτανὼν ἐς οἶδμ' ἀλὸς
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχη.

His body lies unburied. His spirit haunts Hecuba.

κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς
 φίλης 30
 Ἐκάβης αἴσσω, σῶμ' ἐρημώσας ἐμόν,
 τριταῖον ἤδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῇ τῇδε Χερσονησία
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

The Achæan fleet is detained on the shore of Thrace by a vision of Achilles, who demands the sacrifice of Polyxena.

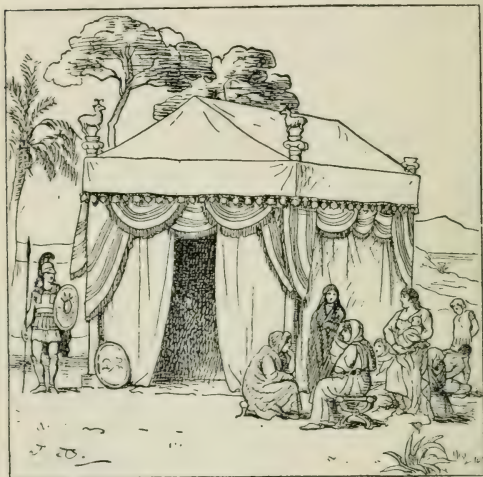
πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι 35
θάσσουσ' ἐπ' ἁκταῖς τῇσδε Θρηκίας χθονός·
ὁ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανείς
κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,



GREEK SHIPS DRAWN UP ON THE SEA-SHORE. (From a relief found at Gjölbashi, Lycia.)

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην·
αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων

ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
 δυοῖν δὲ παῖδوين δύο νεκρῶ κατόψεται 45
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γάρ, ὡς τάφου τλήμων τύχῳ,



A TENT. (From a vase-painting and Assyrian bas-relief.)

δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν. 50
 τοῦμόν μὲν οὖν ὅσον περ ἤθελον τυχεῖν
 ἔσται· γεραιᾷ δ' ἐκποδῶν χωρήσομαι
 Ἑκάβῃ· περὰ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

The aged Hecuba is seen entering. The ghost vanishes, repeating the concluding lines as he disappears.

φεῦ·
 ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων 55
 δούλειον ἡμάρ εἶδες, ὡς πράσσεις κακῶς,
 ὅσον περ εὖ ποτ'. ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

Hecuba comes forward, old and bent, leaning on the arms of two Trojan women.

ΕΚΑΒΗ.

ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 ἄγετ', ὀρθοῦσαι τὴν ὁμόδουλον, 60
 Τρῳάδες, ὑμῖν, πρόσθε δ' ἄνασσαν.
 λάβετε, φέρετε, πέμπετ', αἰείρετέ μου
 γεραιᾶς χειρὸς προσλαζύμεναι·
 καὶ γὰρ σκολιῷ σκίπῳι χερὸς 65
 διερειδομένα σπεύσω βραδύπουν
 ἦλυσιν ἄρθρων προτιθεῖσα.

Hecuba's dreams—of her son, and of a fawn slaughtered by a wolf and torn from her knees. O that Helenus and Cassandra could interpret them!

ὦ στεροπαὶ Διός, ὦ σκοτία νύξ,
 τί ποτ' αἶρομαι ἔννυχος οὕτω
 δείμασι, φάσμασιν; ὦ πότνια χθών, 70
 μελανοπτερύγων μάτερ ὀνείρων,
 ἀποπέμπομαι ἔννυχον ὄψιν,

ἂν περὶ παιδὸς ἐμοῦ τοῦ σφῆζομένου κατὰ
 Θρήκην
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι'
 ὀνείρων 75
 φοβερὰν ὄψιν ἔμαθον, ἐδάην.
 ὦ χθόνιοι θεοί, σῶσατε παῖδ' ἐμόν,
 ὃς μόνος οἴκων ἄγκυρ' ἔτ' ἐμῶν 80
 τὴν χιονώδη Θρήκην κατέχει,
 ξείνου πατρώου φυλακαῖσιν.
 ἔσται τι νέον,
 ἥξει τι μέλος γοερὸν γοεραῖς.
 οὐποτ' ἐμὰ φρὴν ὦδ' ἀλίαςτος 85
 φρίσσει, ταρβεῖ.
 ποῦ ποτε θείαν Ἑλένου ψυχὰν
 ἢ Κασάνδραν ἐσίδω, Τρωάδες,
 ὥς μοι κρίνωσιν ὀνείρους;
 εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἶμονι
 χαλᾷ 90
 σφάζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
 ἀνάγκα
 οἰκτρῶς. καὶ τόδε δεῖμά μοι·

The vision of the ghost of Achilles.

ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 φάντασμ' Ἀχιλέως 95
 ἥτει δὲ γέρας τῶν πολυμόχθων
 τινὰ Τρωιάδων.
 ἀπ' ἐμᾶς οἶν, ἀπ' ἐμᾶς τόδε παιδὸς
 πέμψατε, δαίμονες, ἱκετεύω.

[The CHORUS of captive Trojan women, chanting as they go, enters the orchestra in solemn procession, and finally forms round the altar in the centre.

ΧΟΡΟΣ.

Ἑκάβη, σπουδῇ πρὸς σ' ἐλιάσθην, 100
 τὰς δεσποσύνους σκηνὰς προλιποῦσ',
 ἵν' ἐκληρώθην καὶ προσετάχθην
 δούλῃ, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δοριθήρατος πρὸς Ἀχαιῶν, 105
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 μέγα, σοί τε, γύναι, κῆρυξ ἀχέων.

The meeting of the Achæan Chiefs. Divided counsels.

ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ 110
 σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
 οἶσθ' ὅτε χρυσεῖς ἐφάνη σὺν ὅπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας
 λαίφη προτόνοις ἐπερειδομένας,
 τάδε θωῦσσων, 115
 “ ποῖ δὴ, Δαναοί, τὸν ἐμὸν τύμβον
 στέλλεσθ' ἀγέραςτον ἀφέντες ; ”
 πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἂν Ἑλλήνων
 στρατὸν αἰχμητὴν, τοῖς μὲν διδόναι 120
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.

ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου βάκχης ἀνέχων
 λέκτρ' Ἀγαμέμνων·
 τὼ Θησείδα δ', ὅζω Ἀθηνῶν, 125
 δισσῶν μύθων ῥήτορες ἦσαν·
 γνώμη δὲ μιᾷ ξυνεχωρείτην,
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ, τὰ δὲ Κασάνδρας
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας 130
 πρόσθεν θήσειν ποτὲ λόγχης.

The advice of Odysseus prevails.

σπουδαὶ δὲ λόγων κατατεινομένων
 ἦσαν ἴσαι πως, πρὶν ὃ ποικιλόφρων
 κόπισ, ἡδυλόγος, δημοχαριστῆς
 Λαερτιάδης πείθει στρατιὰν 135
 μὴ τὸν ἄριστον Δαναῶν πάντων
 δούλων σφαγίων οὔνεκ' ἀπωθεῖν,
 μηδέ τιν' εἰπεῖν παρὰ Περσεφόνῃ
 στάντα φθιμένων
 ὥς ἀχάριστοι Δαναοὶ Δαναοῖς 140
 τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων
 Τροίας πεδίων ἀπέβησαν.
 ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη,
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
 ἕκ τε γεραιᾶς χερὸς ὀρμήσων. 145

Hecuba must supplicate the Gods and Agamemnon.

ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς,
 ἵζ' Ἀγαμέμνονος ἱκέτις γονάτων·

κήρυσσε θεοὺς τοὺς τ' οὐρανίδας
τοὺς θ' ὑπὸ γαῖαν.

ἢ γάρ σε λιταὶ διακωλύσουσ'
ὀρφανὸν εἶναι παιδὸς μελέας,

150



HERMES PRESENTING A SOUL TO HADES AND PERSEPHONE. (From a vase-painting.)

ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῇ
φοινισσομένην αἵματι παρθένον
ἐκ χρυσοφόρου
δειρῆς νασμῶ μελανανγεί.

155

Despair of Hecuba. To whom shall she flee for help?

EK. οἶ' γὰρ μελέα, τί ποτ' ἀπύσω;
ποῖαν ἀχώ; ποῖον ὀδυρμόν;

δειλαία δειλαίου γήρως,
 δουλείας τᾶς οὐ τλατᾶς,
 τᾶς οὐ φερτᾶς ὥμοι μοι.
 τίς ἀμύνει μοι ; ποία γενεά, 160
 ποία δὲ πόλις ;
 φρουῶδος πρέσβυς, φρουῶδοι παῖδες.
 ποίαν, ἢ ταύταν ἢ κείναν,
 στείχω ; ποῖ δ' ἥσω ; τίς
 θεῶν ἢ δαίμων ἐπαρωγός ; 165
 ὦ κάκ' ἐνεγκοῦσαι Τρωάδες, ὦ
 κάκ' ἐνεγκοῦσαι
 πῆματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος
 ἀγαστὸς ἐν φάει.
 ὦ τλάμων, ἄγησαί μοι, 170
 πούς, ἄγησαι τᾷ γραιῖα
 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ
 δυστανοτάτας ματέρος, ἔξελθ'
 ἔξελθ' οἴκων· ἄϊε ματέρος
 αὐδάν, ὦ τέκνον, ὡς εἰδῆς 175
 οἴαν· οἴαν αἴω φάμαν
 περὶ σᾶς ψυχᾶς.

[POLYXENA enters,—to ask the reason of her mother's cries.]

ΠΟΛΥΞΕΝΗ.

ἰώ,

μᾶτερ μᾶτερ, τί βοᾷς ; τί νέον
 καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
 θάμβει τῷδ' ἐξέπταξας ;
 ἰώ μοι, τέκνον.

180

EK.

ΠΟΛΤΞ. τί με δυσφημεῖς : φροίμιά μοι κακά.

ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΤΞ. ἐξαύδα, μὴ κρύψῃς δαρὸν.
 δειμαίνω δειμαίνω, μᾶτερ, 185
 τί ποτ' ἀναστένεις.

ΕΚ. τέκνον, τέκνον μελέας ματρός.

ΠΟΛΤΞ. τί τόδ' ἀγγέλλεις ;

ΕΚ. σφάζαι σ' Ἀργείων κοινὰ
 ξυντείνει πρὸς τύμβον γνῶμα 190
 Πηλείδα γέννα.

ΠΟΛΤΞ. οἴμοι, μᾶτερ, πῶς φθέγγει
 ἀμέγαρτα κακῶν ; μάνυσόν μοι
 μάνυσον, μᾶτερ.

ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας· 195
 ἀγγέλλουσ' Ἀργείων δόξαι
 ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς.

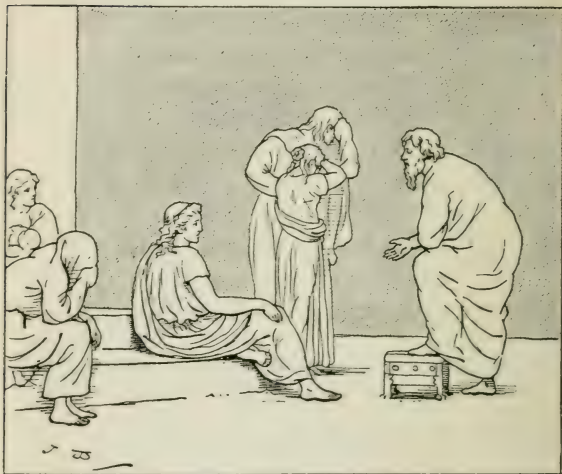
Polyxena laments her mother's sad fate. Of herself she will not think. It is better for her to die.

ΠΟΛΤΞ. ὦ δεινὰ παθοῦς', ὦ παντλάμων,
 ὦ δυστάνου μᾶτερ βιοτᾶς,
 οἶαν οἶαν αὖ σοι λώβαν 200
 ἐχθίσταν ἀρρήταν τ'
 ὥρσέν τις δαίμων.

οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
 γήρα δειλαία δειλαίῳ
 ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐριθρέπταν
 μόσχον δειλαία δειλαίαν 205

εἰσόψει χειρὸς ἀναρπαστὰν
 σᾶς ἄπο, λαιμότομόν τ' Ἀἴδα
 γῆς ὑποπεμπομένην σκότον, ἔνθα νεκρῶν μέτα
 τάλαινα κείσομαι. 210



ODYSSEUS COMES TO TAKE AWAY POLYXENA. (From the Tabula Iliaca.)

σὲ μέν, ὦ μάτερ δύστανε βίου,
 κλαίω πανδύρτοις θρήνοις·
 τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
 οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
 ξυντυχία κρείσσων ἐκύρησεν.

ΧΟ. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἑκάβη, νέον τι πρὸς σέ σημανὼν ἔπος.

ODYSSEUS enters, bringing the news of the decree, and to take away POLYXENA.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μὲν σ' εἰδέναι γνώμην στρατοῦ
ψῆφόν τε τὴν κρανθεῖσαν, ἀλλ' ὅμως φράσω.



A PRIEST SACRIFICING. (From paintings on vases.)

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220
σφάζει πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τύφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
 οἶσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ
 μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθης ἐμοί· 226
 γίγνωσκε δ' ἄλκην καὶ παρουσίαν κακῶν
 τῶν σῶν. σοφόν τοι κὰν κακοῖς ἂν δεῖ φρονεῖν.

Hecuba feels that a great crisis is at hand. She will make a last appeal to Odysseus.

ΕΚ. αἰαῖ· παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας,
 πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230
 κᾶγωγ ἄρ' οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν,
 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὁρῶ
 κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
 εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
 μὴ λυπρὰ μηδὲ καρδίας δηκτῆρια 235
 ἐξιστορηῖσθαι, σοὶ μὲν εἰρήσθαι χρεῶν,
 ἡμᾶς δ' ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.

ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

She reminds Odysseus of the time when she saved his life at Troy.

ΕΚ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατὰσκοπος,
 δυσχλαινία τ' ἄμορφος, ὁμμάτων τ' ἄπο 240
 φόνου σταλαγμοὶ σὴν κατέστανον γένυν;

ΟΔ. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου.

ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί;

ΟΔ. μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν.

ΕΚ. ἤψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν; 245

- ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
 ΕΚ. τί δῆτ' ἔλεξας, δούλος ὦν ἐμὸς τότε ;
 ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.
 ΕΚ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;
 ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε. 250
 ΕΚ. οὔκουν κακύνει τοῖσδε τοῖς βουλευμασιν,
 ὅς ἐξ ἐμοῦ μὲν ἔπαθες οἷα φῆς παθεῖν,
 δρας δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύναι ;
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
 ζηλοῦτε τιμάς· μῆδ' ἐγιγνώσκουσθέ μοι, 255
 οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 ἐς τήνδε παῖδα ψῆφον ὥρισαν φόνου ;

There is no justice in the sacrifice. Helen should rather be offered.

πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωπο-
 σφαγεῖν 260
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;
 ἢ τοὺς κτανόντας ἀνταποκτείνειν θέλων
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;
 ἀλλ' οὐδὲν αὐτὸν ἥδε γ' εἴργασται κακόν.
 Ἐλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει. 266
 εἰ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσιν, οὐχ ἡμῶν τόδε·
 ἢ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,
 ἀδικούσά θ' ἡμῶν οὐδὲν ἦσσαν ἡρέθη. 270
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·

She appeals to Odysseus to remember his debt of gratitude. In Polyxena she will lose her sole comfort and support.

ἂ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
 ἄκουσον. ἥψω τῆς ἐμῆς, ὥς φῆς, χερὸς
 καὶ τῆς γεραιᾶς προσπίτνων παρηΐδος·
 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ, 275

[*Touching his hand and face.*]

χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,
 μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
 μηδὲ κτάνητε. τῶν τεθνηκότων ἄλλις·
 ταύτῃ γέγηθα κἀπιλήθομαι κακῶν·
 ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, 280
 πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ.
 οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἂ μὴ χρεῶν,
 οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν αἰεὶ.
 καγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
 τὸν πάντα δ' ὄλβον ἡμαρ ἓν μ' ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με, 286
 οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιϊκὸν στρατὸν
 παρηγόρησον, ὥς ἀποκτείνειν φθόνος
 γυναῖκας, ἃς τὸ πρῶτον οὐκ ἐκτείνετε
 βωμῶν ἀποσπάσαντες, ἀλλ' ὥκτείρατε. 290
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
 καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.
 τὸ δ' ἀξίωμα, καὶ κακῶς λέγῃς, τὸ σὸν
 πείσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
 κακὰ τῶν δοκούντων αὐτὸς οὐ ταύτῃ σθένει.

ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,
 ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων 297
 κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.

Odysseus replies that he cannot go back from his word.

ΟΔ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί. 300
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπερ ἠτύχουν,
 σφάζειν ἔτοιμός εἰμι, κούκ ἄλλως λέγω·
 αὖ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ. 305

The Achaeans also owe a debt of gratitude to Achilles.

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
 μηδὲν φέρεται τῶν κακίωνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. 310
 οὐκ οὐν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ἄπεςτι, μὴ χρώμεσθ' ἔτι;
 εἶεν· τί δῆτ' ἐρεῖ τις, ἣν τις αὖ φανῇ
 στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
 πότερα μαχούμεθ', ἢ φιλοψυχήσομεν, 315
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
 καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν,
 κεῖ σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον 319
 τὸν ἐμὸν ὀράσθαι διὰ μακροῦ γὰρ ἢ χάρις.

Other women are suffering besides Hecuba.

εἰ δ' οἰκτρὰ πάσχειν φήης, τὰδ' ἀντάκουέ μου·
εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλιναι
γραῖαι γυναῖκες ἡδὲ πρεσβῦται σέθεν,
νύμφαι τ' ἀρίστων νυμφίων τητώμεναι,
ὧν ἡδε κεύθει σώματ' Ἰδαία κόνις. 325

τόλμα τὰδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν·
οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγείσθε μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλάς εὐτυγχῇ, 330
ὑμεῖς δ' ἔχθηθ' ὅμοια τοῖς βουλευμασιν.

ΧΟ. αἰαῖ· τὸ δούλον ὥς κακὸν πέφυκ' αἶε,
τολμᾷ θ' ἂ μὴ χρὴ τῇ βίᾳ νικώμενον.

Hecuba bids Polyxena appeal to Odysseus.

ΕΚ. ὦ θύγατερ, οὐμοὶ μὲν λόγοι πρὸς αἰθέρα 334
φρουδοὶ μάτην ριφθέντες ἀμφὶ σοῦ φόνου·
σὺ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις,
σπούδαζε, πάσας ὥστ' ἀηδόνοσ στόμα
φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσέως γόνυ,
καὶ πείθ'. ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην. 341

No; Polyxena will not fear to die. Death is better than slavery.

ΠΟΛΥΞ. ὀρώ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν

στρέφοντα, μή σου προσθήγω γενειάδος.
 θάρσει· πέφευγας τὸν ἐμὸν ἰκέσιον Δία· 345
 ὥς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
 θανεῖν τε χρήζουσ'· εἰ δὲ μὴ βουλήσομαι,
 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
 τί γάρ με δεῖ ζῆν; ἥ πατὴρ μὲν ἦν ἄναξ
 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο, 351
 βασιλεύσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·
 δέσποινα δ' ἡ δύστηνος Ἰδαίαισιν ἦν
 γυναιξί, παρθένοις ἀπόβλεπτος μέτα, 355
 ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὠνήσεται, 360
 τὴν Ἑκτορός τε χατέρων πολλῶν κάσιν,
 προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 λέχη δὲ τὰμὰ δούλος ὠνητός ποθεν 365
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.
 οὐ δῆτ'· ἀφίημ' ὀμμάτων ἐλεύθερον
 φέγγος τόδ', Ἄϊδη προστιθείς ἐμὸν δέμας.
 ἄγ' οὖν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ 370
 θάρσος παρ' ἡμῖν ὥς ποτ' εὖ πράξαι με χρή.

[Turning to her mother.

Her mother must not stand in the way ; she must even wish for her daughter's death. Death is better than shame.

μητηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
θανεῖν, πρὶν αἰσχροῶν μὴ κατ' ἀξίαν τυχεῖν.

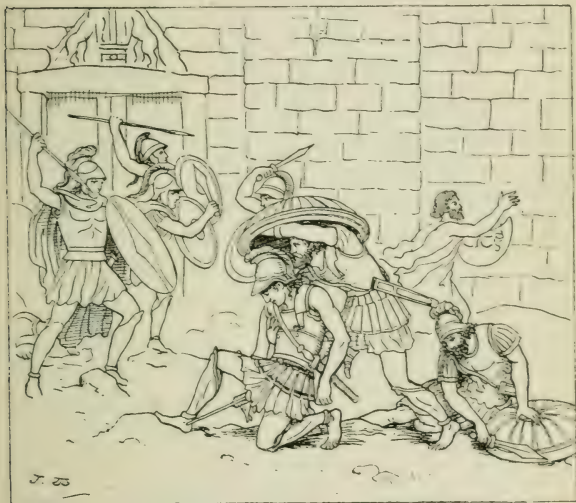


WOMEN AT WORK. (From vase-painting.)

ὅστις γὰρ οὐκ εἴωθε γεέσθαι κακῶν, 375
φέρει μέν, ἀλγεί δ' αὐχέν' ἐντιθεῖς ζυγῶ·
θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

How wondrous is the mark of noble birth.

ΧΟ. δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς
ἐσθλῶν γενέσθαι, καπὶ μείζον ἔρχεται 380
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.



DEATH OF ACHILLES. (From a bas-relief.)

Once more Hecuba appeals to Odysseus to slay her instead of, or with, her daughter.

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲι μὴ κτείνετε. 385

ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
κεντεῖτε, μὴ φείδεσθ'. ἐγὼ ἔτεκον Πάριν,
ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.

ΟΔ. οὐ σ', ὦ γεραιά, κατθανεῖν Ἀχιλλέως
φάντασμ' Ἀχαιοὺς, ἀλλὰ τήνδ', ἥτήσατο. 390

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
καὶ δις τόσον πῶμ' αἵματος γενήσεται
γαῖα νεκρῷ τε τῷ τὰδ' ἐξαιτουμένῳ.

ΟΔ. ἄλλις κόρης σῆς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν. 395

ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

[*clinging to POLYXENA.*]

ΕΚ. ὅποια κισσὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθη τοῖσι σοῦ σοφωτέροις.

ΕΚ. ὥς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. 400

ΟΔ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

ΠΟΛΥΞ. μήτερ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,

[*gently putting her mother away.*]

χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαί τε σὸν 405

γέροντα χρώτα πρὸς βίαν ὠθουμένη,

ἀσχημονῆσαί τ' ἐκ νέου βραχίονος

σπασθεῖς; ἂ πείσει· μὴ σύ γ'. οὐ γὰρ ἄξιον.

[*she embraces her mother for the last time.*]

ἀλλ', ὦ φίλη μοι μήτερ, ἡδίστην χέρα

δὸς καὶ παρειὰν προσβαλεῖν παρηΐδι. 410

ὥς οὔ ποτ' αὔθις, ἀλλὰ νῦν πανύστατον
 ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.
 τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.
 ὦ μήτερ, ὦ τεκοῦς, ἅπειμι δὴ κάτω —

They lament together.

ΕΚ. ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν. 415

ΠΟΛΤΞ. ἀνυμφος, ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΤΞ. ἐκεῖ δ' ἐν Ἄιδου κείσομαι χωρὶς σέθεν.

ΕΚ. οἴ μοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΤΞ. δούλη θανοῦμαι, πατρὸς οὗς' ἐλευθέρου.

ΕΚ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων. 421

ΠΟΛΤΞ. τί σοι πρὸς Ἑκτορ' ἢ γέροντ' εἶπω
 πόσιν;

ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

ΠΟΛΤΞ. ὦ στέρνα μαστοί θ' οἳ μ' ἐθρέψαθ'
 ἠδέως.

ΕΚ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

ΠΟΛΤΞ. χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα
 τέ μοι —

ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

ΠΟΛΤΞ. ὅ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος
 κάσις.

ΕΚ. εἰ ζῇ γ'. ἀπιστῶ δ'. ὦδε πάντα δυστυχῶ.

ΠΟΛΤΞ. ζῇ καὶ θανούσης ὄμμα συγκλείσει τὸ
 σόν. 430

ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ὕπο.

[She leaves her mother and turns to ODYSSEUS.]

ΠΟΛΥΞ. κόμιζ', Ὀδυσσεῦ, μ' ἀμφιθεὶς κάρᾳ
πέπλοις·

ὥς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν
θρήνοισι μητρός, τήνδε τ' ἐκτήκω γόοις. 434
ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι,
μέτεσσι δ' οὐδέν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

ΕΚ. [*fainting in the arms of her attendants.*] οἱ ἄγω·
προλείπω· λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,
δός· μὴ λήψῃς μ' ἄπαιδ', ἀπωλόμην, φίλαι.

[POLYXENA is led out, with her head veiled. HECUBA lies
on the stage, her face wrapped in her robes.]

[ὥς τὴν Λάκαιναν ξύγγονον Διοσκόροιν 441
Ἑλένην ἰδοίμι· διὰ καλῶν γὰρ ὀμμάτων
αἴσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.]

[The CHORUS sings.]

Sorrows of the captive Trojan women.

ΧΟ. αὔρα, ποντίας αὔρα, στρ. α'.
ἄτε ποντοπόρους κομίζεις 445

θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖς' ἀφίξομαι;

ἢ Δωρίδος ὄρμον αἶας, 450

ἢ Φθιάδος· ἔνθα καλλίστων ὑδάτων πατέρα

φασὶν Ἀπιδανὸν γύας λιπαίνειν:

ἢ νάσων, ἀλιήρει ἀντ. α΄.
 κώπα πεμπομένην τάλαιναν, 456
 οἰκτρὰν βιοτὰν ἔχουσιν οἴκοις,
 ἔνθα πρωτόγονός τε φοῖνιξ
 δάφνα θ' ἱεροὺς ἀνέσχε



ARTEMIS WITH CHAPLET AND BOW. (From the statue in the Louvre.)

πτόρθους Λατοῖ φίλα 460
 ὠδίνος ἄγαλμα δίας;
 σὺν Δηλιάσιν τε κούραις Ἀρτέμιδος τε θεῶς
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω: 465
 ἢ Παλλάδος ἐν πόλει στρ. β΄.

τῆς καλλιδίφρου τ' Ἀθαναίας ἐγκροκέῳ πέπλῳ
 ζεύξομαι ἄρματι πώλους, 469
 ἐν δαιδαλέασι ποικίλλουσ' ἀνθοκρόκοισι
 πήναις,

ἢ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ 473
 κοιμίζει φλογμῷ Κρονίδας ;



RECEIVING THE SACRED VESTMENT OF PALLAS. (From the frieze of the Parthenon, in the British Museum.)

ὦμοι τεκέων ἐμῶν, ἀντ. β'.
 ὦμοι πατέρων, χθονός θ', ἃ καπνῷ κατερεί-
 πεται
 τυφομένα, δορίληπτος
 ὑπ' Ἀργείων ἐγὼ δ' ἐν ξείνῃ χθονὶ δὴ
 κέκλημαι

δούλα, λιποῦσ' Ἀσίαν, 481
 Εὐρώπας θεράπναν
 ἀλλάξας, Ἄϊδα θαλάμους.

The sacrifice has been offered. Talthybius comes to fetch Hecuba to perform the funeral rites.

ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δῆποτ' οὔσαν Ἰλίου
 Ἐκάβην ἂν ἐξεύροιμι, Τρωάδες κόραι : 485
 ΧΟ. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί,
 Ταλθύβιε, κεῖται, συγκεκλημένη πέπλοις.

[seeing HECUBA lying on the ground.]

ΤΑ. || ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὀράν :
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος, 490
 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν ;
 οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν ;
 οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ ;
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
 αὕτη δὲ δούλη, γραῦς, ἅπαις, ἐπὶ χθονὶ 495
 κεῖται, κόνει φύρουσα δύστηνον κᾶρα.
 φεῦ φεῦ. γέρων μὲν εἰμ'· ὅμως δέ μοι θανεῖν
 εἴη, πρὶν αἰσχρᾷ περιπεσεῖν τύχη τι.
 ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
 πλευρὰν ἔπαιρε καὶ τὸ πᾶλλευκον κᾶρα. 500

ΕΚ. [slowly rising.] ἔα· τίς οὗτος σῶμα τοῦμὸν
 οὐκ ἔᾶς
 κεῖσθαι : τί κινεῖς μ', ὅστις εἶ, λυπουμενὴν ;

- ΤΑ. Ταλθύβιος ἦκω, Δαναϊδῶν ὑπηρέτης,
Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.
- ΕΚ. [*with sudden joy.*] ὦ φίλτατ', ἄρα κάμ'
ἐπισφάζαι τάφῳ 505
δοκοῦν Ἀχαιοῖς ἦλθες; ὥς φίλ' ἂν λέγοις.
σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι, γέρον.
- ΤΑ. [*gently.*] σὴν παῖδα κατθανοῦσαν ὥς θάψῃς,
γύναι,
ἦκω μεταστείχων σε· πέμπουσιν δέ με
δισσοί τ' Ἀτρεΐδαι καὶ λεὼς Ἀχαιϊκός. 510
- ΕΚ. [*in deep despondency.*] οἴμοι, τί λέξεις; οὐκ ἄρ'
ὥς θανουμένους
μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς' ἄπο·
ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ'. ὦ τάλαιν' ἐγώ.

How did her daughter die?

πῶς καὶ νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι; 515
ἢ πρὸς τὸ δεινὸν ἦλθεθ', ὥς ἐχθράν, γέρον,
κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.

He tells the story of the sacrifice.

- ΤΑ. [*hardly restraining his tears.*] διπλᾶ με χρήζεις
δάκρυα κερδᾶναι, γύναι,
σῆς παιδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ'
ὦλλυτο. 520
παρῆν μὲν ὄχλος πᾶς Ἀχαιϊκοῦ στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγᾶς.

λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγὼ.
 λεκτοὶ τ' Ἀχαιῶν ἔκκριτοι νεανίαί 525
 σκίρτημα μόσχου σῆς καθέζοντες χεροῖν
 ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως
 χοῦς θανόντι πατρί· σημαίνει δέ μοι
 σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῷ. 530
 καὶ γὰρ παραστὰς εἶπον ἐν μέσοις τάδε·
 σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.

The son of Achilles prays to his father.

ὁ δ' εἶπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
 δέξαι χοῦς μοι τάσδε κηλητηρίους, 535
 νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίης μέλαν
 κόρης ἀκραιφνὲς αἶμ', ὃ σοι δωρούμεθα
 στρατός τε καὶ γὰρ πρηνεμένης δ' ἡμῖν γενοῦ,
 λῦσαί τε πρύμνας καὶ χαλινωτήρια
 νεῶν δὸς ἡμῖν, πρηνεμενοῦς τ' ἀπ' Ἰλίου 540
 νόστου τυχόντας πάντας ἐς πάτρην μολεῖν.
 τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός.

Polyxena prays to be allowed to die free.

εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
 νεανίαις ἔνευσε παρθένον λαβεῖν. 545
 ἡ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·

ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 ἐκούσα θνήσκω· μή τις ἄψηται χρὸς
 τοῦμοῦ· παρέξω γὰρ δέρην εὐκαρδίως.
 ἐλευθέραν δέ μ', ὥς ἐλευθέρα θάνω, 550
 πρὸς θεῶν μεθέντες κτείνατ'. ἐν νεκροῖσι γὰρ
 δούλη κεκλήσθαι βασιλῆς οὐδ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρώθησαν, Ἀγαμέμνων τ' ἄναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις.
 [οἱ δ', ὥς τάχιστ' ἤκουσαν ὑστάτην ὅπα, 555
 μεθῆκαν, οὐπερ καὶ μέγιστον ἦν κράτος.]

Polyxena prepares for the sacrifice.

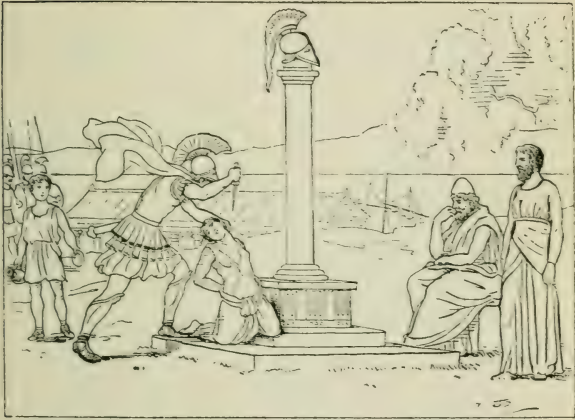
καπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβούσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνος εἰς μέσον παρ' ὀμφαλόν,
 μαστούς τ' ἔδειξε στέρνα θ', ὥς ἀγάλματος
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον· 562
 ἰδού τόδ', εἰ μὲν στέρνον, ὦ νεανία,
 παίειν προθυμεῖ, παίσον, εἰ δ' ὑπ' αὐχένα
 χρήζεις, πάρεστι λαιμὸς εὐτρεπὴς ὅδε. 565

The sacrifice.

ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,
 τέμνει σιδήρῳ πνεύματος διαρροάς·
 κρουνοὶ δ' ἐχώρουν· ἡ δὲ καὶ θνήσκουσ' ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
 κρύπτουσ' ἃ κρύπτειν ὄμματ' ἀρσένων χρεῶν.

The Achaeans are eager to do her body honour, and reproach those who take no part.

ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ, 571
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,
ἀλλ' οἱ μὲν αὐτῶν τὴν θανούσαν ἐκ χερῶν
φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν



THE SACRIFICE OF POLYXENA AT THE TOMB OF ACHILLES. (From the Tabula Iliaca and vase-paintings.)

κορμούς φέροντες πευκίνους, ὁ δ' οὐ φέρων 575
πρὸς τοῦ φεροντος τοιάδ' ἤκουεν κακά·
ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων ;
οὐκ εἰ τι δώσων τῇ περίσσει εὐκαρδίῳ

ψυχὴν τ' ἀρίστη: τοιάδ' ἀμφὶ σῆς λέγω 580
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχесτάτην θ' ὀρώ.

These evils are from the gods.

ΧΟ. δεινόν τι πῆμα Πριαμίδαῖς ἐπέ'ξεσε
 πόλει τε τῇμῃ· θεῶν ἀναγκαῖον τόδε.

Hecuba muses upon her daughter's noble character. It is the power of noble birth, which always bears good fruit. Yet there is something in a good bringing up.

ΕΚ. ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν,
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τινος; 586
 τόδ' οὐκ ἔᾱ με, παρακαλεῖ δ' ἐκείθεν αὖ
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός· 590
 τὸ δ' αὖ λίαν παρεῖλες, ἀγγεληθεῖσά μοι
 γενναῖος. ἢ οὔκουν δεινόν, εἰ γῇ μὲν κακὴ
 τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει,
 χρηστὴ δ' ἁμαρτοῦς ὧν χρεῶν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπόν, ἄνθρωποι δ' αἰὲ 595
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεῖ;
 ἅρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600
 δίδαξιν ἐσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,

οἶδεν τό γ' αἰσχροὺν κανόνι τοῦ καλοῦ μαθών.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·

[Turning to TALTHYBIUS.]

Let none touch her daughter until she comes.

σὺ δ' ἐλθὲ καὶ σήμηνον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον
τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι 606
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
κρείσσων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.

She bids her aged attendant fetch water for the lustration.
She will herself do what she can.

σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βᾶψας' ἔνεγκε δεῦρο ποντίας ἁλός, 610
ὥς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
νύμφην τ' ἄννυφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαί θ', ὥς μὲν ἀξία, πόθεν;
(οὐκ ἂν δυναίμην.) ὥς δ' ἔχω· τί γὰρ πάθω;
κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα, 615
αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

‘How are the mighty fallen!’

ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
ὦ πλεῖστ' ἔχων κάλλιστά τ', εὐτεκνώτατε 620
Πρίαμε, γεραιά θ' ἥδ' ἐγὼ μήτηρ τέκνων,

ὥς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἶτα δὴ τ' ὀγκούμεθα
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος. 625
 τὰ δ' οὐδέν· ἄλλως φροντίδων βουλευματα,
 γλώσσης τε κόμποι. κείνος ὀλβιώτατος,
 ὅτῳ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

[*They all go out. The CHORUS sings.*]

‘The curse upon the daughters of Troy and Hellas. Paris is the cause of all.’

ΧΟ. ἐμοὶ χρῆν συμφοράν, στρ.
 ἐμοὶ χρῆν πημονὰν γενέσθαι, 630
 Ἰδαίαν ὅτε πρῶτον ὕλαν
 Ἀλέξανδρος εἰλατίναν
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων
 Ἑλένας ἐπὶ λέκτρα, τὰν
 καλλίσταν ὁ χρυσοφαῖς 635
 Ἄλιος αὐγάζει.
 πόνοι γὰρ καὶ πόνων ἀντ.
 ἀνάγκαι κρείσσονες κυκλοῦνται.
 κοινὸν δ' ἐξ ιδίας ἀνοίας 640
 κακὸν τῇ Σιμωντίδι γὰ
 ὀλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 δᾷ κρίνει τρισσὰς μακάρων 645
 παίδας ἀνὴρ βούτας,
 ἐπῳδ.
 ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λῶβα·

στένει δὲ καὶ τις ἀμφὶ τὸν εὖροον Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα, 651
 πολιόν τ' ἐπὶ κρᾶτα μάτηρ
 τέκνων θανόντων τίθεται
 χέρα, δρύπτεται τε παρειὰν 655
 δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

[The aged female attendant returns, bearing the body of POLYDORUS, covered with a cloth.]



THE JUDGMENT OF PARIS. (From vase-paintings.)

ΘΕΡΑΠΙΑΝΑ.

γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν
 κακοῖσιν ; οὐδεὶς στέφανον ἀνθαιρήσεται. 660

ΧΟ. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς ;
ὥς οὔποθ' εὔδει λυπρά σου κηρύγματα.

ΘΕ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

[HECUBA enters from the tents behind.]

ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπο 665
ἥδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

ΘΕ. ὦ παντάλαινα, κἄτι μᾶλλον ἢ λέγω,
δέσποιν', ὄλωλας, οὐκέτ' εἰ βλέπουσα φῶς,
ἄπαις, ἄνανδρος, ἄπολις ἐξεφθαρμένη.

ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνείδισας. 670

[seeing the corpse.]

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ἥκεις κομίζουσ', ἧς ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν ;

ΘΕ. [aside] ἥδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἄπτεται. 675

ΕΚ. οἷ γὰρ τάλαινα, μὲν τὸ βακχεῖον κᾶρα
τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις ;

ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. [uncovering the body.] ἀλλ' ἄθρησον
σῶμα γυμνωθὲν νεκροῦ,
εἴ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680

Hecuba recognizes her son, and breaks out into cries of grief.

ΕΚ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρηξ ἔσφζ' οἴκοις ἀνῆρ.

ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον, τέκνον,

αἰαῖ, κατάρχομαι νόμον

685

βακχεῖον, ἐξ ἀλάστορος

ἄρτιμαθῆς κακῶν.

ΘΕ. ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ ;

ΕΚ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρομαι.

ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ·

690

οὐδέποτ' ἀστένακτος, ἀδάκρυτος ἀμέρα ἐπι-
σχήσει.

ΧΟ. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.

How did he die ?

ΕΚ. ὦ τέκνον, τέκνον ταλαίνας ματρός,

695

τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσθαι ; πρὸς

τίνος ἀνθρώπων ;

ΘΕ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚ. ἔκβλητον, ἢ πέσημα φοινίου δορός,

ἐν ψαμάθῳ λευρᾷ ;

700

ΘΕ. πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Alas ! her dream has come true.

ΕΚ. ὦμοι, αἰαῖ, ἔμαθον ἔνυπνον ὁμμάτων

ἐμῶν ὄψιν, οὐδὲ παρέβα με φάσμα μελανό-
πτερον,

ἂν εἰσεῖδον ἀμφὶ τέκνον, οὐκέτ' ὄντα Διὸς

ἐν φάει.

Who was the murderer?

ΧΟ. τίς γάρ νιν ἔκτειν'; οἶσθ' ὀνειρόφρων
φράσαι;

ΕΚ. ἐμός ἐμός ξένος, Θρήκιος ἱππότας, 710
ἴν' ὁ γέρων πατήρ ἔθετό νιν κρύψας.

ΧΟ. ὦμοι, τί λέξεις; χρυσὸν ὥς ἔχοι κτανών;

ΕΚ. ἄρρητ', ἀωνόμαστα, θαυμάτων πέρα,
οὐχ ὅσι', οὐδ' ἀνεκτά. ποῦ δίκαια ξένων; 715
ὦ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω

χρόα, σιδარέφ τεμὼν φασγάνφ
μέλεα τοῦδε παιδός, οὐδ' ὄκτισας. 720

ΧΟ. ὦ τλῆμον, ὥς σε πολυπονωτάτην βροτῶν
δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρύν.

[AGAMEMNON is seen entering from the back.]

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότης δέμας
Ἀγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι. 725

ΑΓΑΜΕΜΝΩΝ.

He chides Hecuba for her delay.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφφ
ἐλθοῦσ' ἐφ' οἷσπερ Ταλθύβιος ἡγγειλέ μοι
μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης:

ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψεύσομεν.
σὺν δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. 730

ἦκω δ' ἀποστελὼν σε· τὰ κεῖθεν γὰρ εὖ

πεπραγμέν' ἐστίν, [*sadly*] εἴ τι τῶνδ' ἐστὶν
καλῶς.

[*seeing the corpse*] ἕα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὀρώ
θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735

ΕΚ. [*aside with her back to AGAMEMNON.*] δύστην',
ἐμαντὴν γὰρ λέγω λέγουσα σέ,
Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

ΑΓ. [*wonderingly.*] τί μοι προσώπῳ νῶτον
ἐγκλίνασα σὸν 739
δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὁδε.

ΕΚ. [*aside.*] ἀλλ' εἴ μεδούλην πολεμίανθ' ἡγούμενος
γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθα.

ΑΓ. οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων. 744

ΕΚ. [*aside.*] ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς:

ΑΓ. [*hotly.*] εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,
εἰς ταῦτόν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚ. [*aside.*] οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε: 750
τολμᾶν ἀνάγκη, καὶν τύχῳ καὶν μὴ τύχῳ.

[*She turns to AGAMEMNON and kneels before him in
supplication, touching his hand and beard.*]

Ἀγάμεμνον, ἱκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
αἰῶνα θέσθαι; ῥάδιον γάρ ἐστὶ σοι. 755

ΕΚ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη,
αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω.

ΑΓ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;

ΕΚ. οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.

[pointing to the body.] ὁρᾷς νεκρὸν τόνδ', οὐ κατα-
στάζω δάκρυ ; 760

ΑΓ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚ. τοῦτόν ποτ' ἔτεκον κᾶφερον ζώνης ὑπο.

ΑΓ. ἔστιν δὲ τίς σῶν οὗτος, ᾧ τλῆμον, τέκνων ;

ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.

ΑΓ. ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι ; 765

ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσοράς.

ΑΓ. ποῦ δ' ὧν ἐτύγχαν', ἡνίκ' ὥλλυτο πτόλις ;

ΕΚ. πατήρ νιν ἐξέπεμψεν, ὀρρωδῶν θανεῖν.

ΑΓ. ποῖ τῶν τότε ὄντων χωρίσας τέκνων μόνον ;

ΕΚ. ἐς τήνδε χώραν, οὐπὲρ ἡρέθη θανών. 770

ΑΓ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ
χθονός ;

ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών ;

ΕΚ. τίνος δ' ὑπ' ἄλλου ; Θρήξ νιν ὥλεσε ξένος.

ΑΓ. ᾧ τλῆμον, ἦ που χρυσὸν ἡράσθη λαβεῖν ; 775

ΕΚ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓ. ἡῦρες δὲ ποῦ νιν, ἦ τίς ἤνεγκεν νεκρόν ;

ΕΚ. [pointing to the attendant.] ἥδ', ἐντυχοῦσα πον-
τίας ἀκτῆς ἔπι.

ΑΓ. τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον πόνον ;

ΕΚ. λούτρ' ὥχετ' οἷσους' ἐξ ἀλὸς Πολυξένη. 780

ΑΓ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

ΕΚ. θαλασσόπλαγκτόν γ', ὧδε [*pointing to the wounds on the body.*] διατεμὼν χροά.

ΑΓ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚ. ὄλωλα, κούδέν λοιπόν, Ἀγάμεμνον, κακῶν.

ΑΓ. φεῦ φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή; 785

ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

She appeals to Agamemnon.

ἀλλ' ὦνπερ οὐνεκ' ἀμφὶ σὸν πίπτω γόνυ,
 ἄκουσον· εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,
 στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
 τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου, 790
 ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
 δείσας δέδρακεν ἔργον ἀνοσιώτατον·
 κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,
 ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν ξένων.
 τυχὼν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν, 795
 ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
 οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.

Nothing is mightier than law. Let Agamemnon beware of disregarding it.

ἡμεῖς μὲν οὖν δούλοί τε κάσθeneis ἴσως·
 ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγοῦμεθα, 800
 καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι·
 ὃς εἰς σ' ἀνελθὼν εἰ διαφθαρῆσεται,
 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
 κτείνουσιν ἢ θεῶν ἱρὰ τολμῶσιν φέρειν,

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον. 805
 ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
 οἴκτειρον ἡμᾶς, ὥς γραφεύς τ' ἀποσταθεῖς
 ἰδοῦ με κἀνάθρησον οἱ' ἔχω κακά.



AN ARTIST AT WORK. (From Pompeian wall-paintings.)

τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
 εὔπαις ποτ' οὔσα, νῦν δὲ γραῦς ἄπαις θ' ἅμα,
 ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν. 811

[AGAMEMNON makes as though he would go away.]

οἷμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα :
 ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.

Hecuba laments that she has not learnt the art of persuasion.

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
 πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην 816
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
 μισθοὺς διδόντες μανθάνειν, ἢν ἦν ποτὲ
 πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἅμα ;
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς :
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι, 821
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·
 καπνὸν δὲ πόλεως τόνδ' [*pointing to the smoke*
rising from the plain of Troy.] ὑπερθρῶσκονθ'
 ὀρώ.

She appeals to him by his love for Cassandra, her daughter.

καὶ μὴν,—ἴσως μὲν τοῦ λόγου κενὸν τόδε,
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται·
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται 826
 ἢ φοιβὰς ἦν καλοῦσι Κασάνδρα Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δειξέεις, ἄναξ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ ; 830
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας ;
 τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν

δράσεις. ἐνός μοι μῦθος ἐνδεὴς ἔτι. 835
 [with impassioned earnestness.] εἴ μοι γένοιτο
 φθόγγος ἐν βραχίوسي
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινός,
 ὥς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
 κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 ᾧ δέσποτ', ᾧ μέγιστον Ἑλλησιν φάος, 841
 πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἐστίν, ἀλλ' ὁμως.
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεί. 845

Strange is the irony of fate.

ΧΟ. δεινόν γε, θνητοῖς ὥς ἅπαντα συμπίτνει
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τοὺς γε πολεμιωτάτους,
 ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

Agamemnon would help her if he could, but he fears the army.

ΑΓ. [doubtfully.] ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας
 σέθεν, 850
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 καὶ βούλομαι θεῶν θ' οὔνεκ' ἀνόσιον ξένον
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855
 Θρήκης ἀνακτι τόνδε βουλευῆσαι φόνον.

ἔστιν γὰρ ἡ ταραγμὸς ἐμπέπτωκέ μοι·
 τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός,
 τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
 ὄδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῶ. 860
 πρὸς ταῦτα φρόντιζ'. ὥς θέλοντα μὲν μ'
 ἔχεις

σοὶ ξυμπονήσαι καὶ ταχὺν προσαρκέσαι,
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚ. [*bitterly.*] φεῦ·

οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης, 865
 ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
 εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Let Agamemnon at least allow her to take vengeance on Polymestor.

ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 ξύνισθι μὲν γάρ, ἣν τι βουλεύσω κακὸν 870
 τῷ τόνδ' ἀποκτείναντι, συνδράσης δὲ μή.
 ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ ἑπικουρία
 πᾶσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
 φανῇ τις, εἴργε μὴ δοκῶν ἐμὴν χάριν. 874
 τὰ δ' ἄλλα, θάρσει, πάντ' ἐγὼ θήσω καλῶς.

What does Hecuba mean to do?

ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον
 χερὶ

λαβούσα γράϊα φῶτα βάρβαρον κτενεῖς,

ἢ φαρμάκοισιν, ἢ ᾽πικουρία τίνι ;

τίς σοι ξυνέσται χεῖρ ; πόθεν κτήσει φίλους ;

ΕΚ. [*pointing to the tents of the Trojan women.*] στέγαι
κεκεύθασ' αἶδε Τρωάδων ὄχλον. 880

ΑΓ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν ;

ΕΚ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος ;

ΕΚ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος. 885

ΕΚ. τί δ' ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,
καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ;
ἀλλ' ὥς γενέσθω· τόνδε μὲν μέθες λόγον,
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. [*turning to the attendant.*] καὶ σὺ
Θρηκὶ πλαθείσα ξένῳ 890

λέξον, Καλεῖ σ' ἄνασσα δήποτ' Ἰλίου

Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,

καὶ παῖδας· ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἐξ ἐκείνης. [*to AGAMEMNON.*] τὸν δὲ τῆς
νεοσφαγούς

Πολυξένης ἐπίσχεσ, Ἀγάμεμνον, τάφον, 895

ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,

δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

Hecuba's prayer prevails.

ΑΓ. [*doubtfully and with evident reluctance.*] ἔσται
τάδ' οὕτως· καὶ γὰρ εἰ μὲν ἦν στρατῷ

πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·

νῦν δ', οὐ γὰρ ἴησ' οὐρίας πνοᾶς θεός, 900

μένειν ἀνάγκη πλοῦν ὀρώντας ἥσυχον.
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
 ἰδία θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
 κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

[The body of POLYDORUS is carried out. All leave the stage, except HECUBA, who remains wrapped in thought].

[The CHORUS sings.]

‘The Capture of Troy.’

ΧΟ. σὺ μὲν, ὦ πατρίς Ἰλιάς, στρ. α'.
 τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
 τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
 δορὶ δὴ δορὶ πέρσαν.
 ἀπὸ δὲ στεφάναν κέκαρσαι 910
 πύργων, κατὰ δ' αἰθάλου
 κηλὶδ' οἰκτροτάταν κέχρωσαι·
 τάλαιν', οὐκέτι σ' ἐμβατεύσω.
 μεσονύκτιος ὠλλύμαν, ἀντ. α'.
 ἦμος ἐκ δείπνων ὕπνος ἠδὺς ἐπ' ὅσσοις 915
 σκίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
 θυσιᾶν καταπαύσας
 πόσις ἐν θαλάμοις ἔκειτο,
 ξυστὸν δ' ἐπὶ πασσάλῳ, 920
 ναύταν οὐκέθ' ὀρών ὄμιλον
 Τροίαν Ἰλιάδ' ἐμβεβῶτα.
 ἐγὼ δὲ πλόκαμον ἀναδέτοις στρ. β'.
 μίτραισιν ἐρρυθμιζόμεν
 χρυσέων ἐνόπτρων 925
 λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,

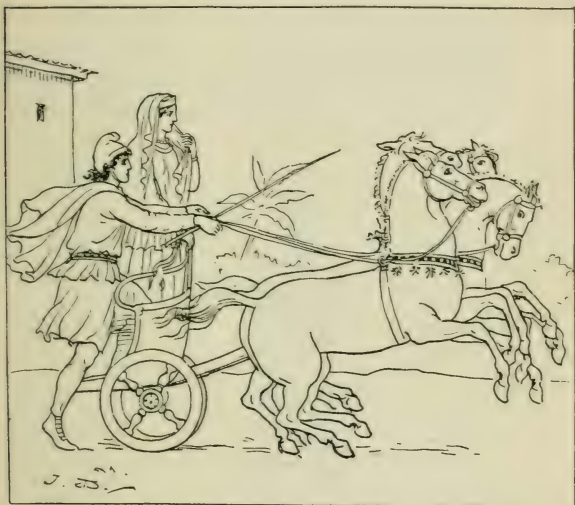
ἐπιδέμνιος ὥς πέσοιμ' ἐς εὐνάν.
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
 κέλευσμα δ' ἦν κατ' ἄστν Τροίας τόδ'· ὦ
 παῖδες Ἑλλάνων, πότε δὴ πότε τὰν 930
 Ἰλιάδα σκοπιὰν πέρσαντες ἤξετ' οἴκους;
 λέχη δὲ φίλια μονόπεπλος ἀντ. β'.
 λιποῦσα, Δωρὶς ὥς κόρα,



LADY WITH A MIRROR. (From a vase-painting.)

σεμνὰν προσίζουσ' 935
 οὐκ ἦνυσ' Ἄρτεμιν ἅ τλάμων·
 ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς 940
 ὄρισεν Ἰλιάδος, τάλαιν', ἀπείπον ἄλγει,

τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν Ἰδαῖόν
 τε βούταν ἐπῶδ.
 αἰνόπαριν κατάρῃ διδοῦσ', ἐπεὶ με γᾶς 946
 ἐκ πατρώας ἀπώλεσεν



PARIS CARRYING AWAY HELEN. (From a relief in the British Museum.)

ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
 ἀλάστορός τις οἷζύς· 950
 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρῶν ἵκοιτ' ἐς οἶκον.

[POLYMESTOR enters, dressed as a Thracian king, and carrying two spears. He is accompanied by his children and attendants. He speaks to HECUBA with hypocritical sympathy.]

ΠΟΛΥΜΗΣΤΩΡ.

ὦ φίλτατ' ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
Ἑκάβη, δακρύω σ' εἰσορῶν πόλιν τε σήν,
τὴν τ' ἀρτίως θανούσαν ἔκγονον σέθεν. 955



A KING WITH TWO SCEPTRES, IN PHRYGIAN OR THRACIAN DRESS.
(From a vase-painting from Canosa.)

φεῦ·

οὐκ ἔστιν οὐδὲν πιστὸν οὔτ' εὐδοξία
οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία

σέβωμεν αὐτούς· ἀλλὰ ταῦτα μὲν τί δεῖ 960
 θρηνεῖν, προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν;
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχέες· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις
 ἀπών, ὅτ' ἦλθες δεῦρ'. ἐπεὶ δ' ἀφικόμην,
 ἤδη πόδ' ἔξω δωμαίων αἵροντί μοι 965
 ἐς ταῦτόν ἦδε συμπίτνει δμῶις σέθεν,
 λέγουσα μύθους ὧν κλύων ἀφικόμην.

ΕΚ. [*keeping her face averted.*] αἰσχύνομαί σε προσ-
 βλέπειν ἐναντίον,

Πολυμήστορ, ἐν τοιοῖσδε κειμένα κακοῖς.
 ὅτῳ γὰρ ὥφθην εὐτυχοῦς', αἰδώς μ' ἔχει 970
 ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν,
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς
 κόραις.

ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,
 Πολυμήστορ· ἄλλως δ' αἵτιόν τι καὶ νόμος,
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον. 975

Polymestor asks why Hecuba has sent for him.

ΠΟΛΤΜ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία
 σ' ἐμοῦ;

τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. ἴδιον ἐμαυτῆς δὴ τι πρὸς σέ βούλομαι
 καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι
 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων. 980

ΠΟΛΤΜ. [*to his attendants.*] χωρεῖτ'. ἐν ἀσφαλεῖ
 γὰρ ἦδ' ἐρημία.

[*The attendants go out.*]

φίλη μὲν εἶ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ
τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἐπαρκεῖν· ὥς ἔτοιμός εἰμ' ἐγώ. 985

Hecuba asks after Polydorus.

ΕΚ. πρῶτον μὲν εἰπὲ παῖδ' ὃν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῇ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

ΠΟΛΥΜ. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

ΕΚ. [*with subtle irony.*] ὦ φίλταθ', ὥς εὖ καξίως
σέθεν λέγεις. 990

ΠΟΛΥΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου.

ΠΟΛΥΜ. καὶ δευρό γ' ὥς σέ κρύφιος ἐζήτει
μολεῖν.

Is the money safe?

ΕΚ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

ΠΟΛΥΜ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρου-
ρούμενος. 995

ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.

ΠΟΛΥΜ. ἥκιστ'· ὀναίμην τοῦ παρόντος, ὦ γύναι.

ΕΚ. οἶσθ' οὖν ἃ λέξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΥΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚ. ἔστω φιληθεὶς ὥς σὺ νῦν ἐμοὶ φιλεῖ. 1000

ΠΟΛΥΜ. τί χρῆμ', ὃ καμὲ καὶ τέκν' εἰδέναι
χρεῶν;

ΕΚ. [*lowering her voice.*] χρυσοῦ παλαιαὶ Πριαμιδῶν
κατώρυχες.

ΠΟΛΥΜ. ταῦτ' ἔσθ' ἃ βούλει παιδὶ σημῆναι
σέθεν ;

ΕΚ. μάλιστα, διὰ σοῦ γ'. εἰ γὰρ εὐσεβὴς ἀνὴρ.

ΠΟΛΥΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας ;

ΕΚ. ἄμεινον, ἣν σὺ κατθάνης, τούσδ' εἰδέναι. 1006

ΠΟΛΥΜ. καλῶς ἔλεξας· τῇδε καὶ σοφώτερον.

ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι ;

ΠΟΛΥΜ. ἐνταῦθ' ὁ χρυσός ἐστι ; σημεῖον δὲ τί ;

ΕΚ. [*mysteriously.*] μέλαινα πέτρα γῆς ὑπερτέλλου-
σ' ἄνω. 1010

ΠΟΛΥΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν
ἐμοί ;

ΕΚ. σῶσαί σε χρήμαθ' οἷς συνεζήλητον θέλω.

ΠΟΛΥΜ. ποῦ δῆτα, πέπλων ἐντός, ἢ κρύψας
ἔχεις ;

ΕΚ. σκύλων ἐν ὄχλῳ ταῖσδε σφύζεται στέγαις.

ΠΟΛΥΜ. ποῦ δ' ; αἶδ' Ἀχαιῶν ναύλοχοι περι-
πτυχαί.

ΕΚ. [*pointing to the women's tents.*] ἴδιαι γυναικῶν
αἰχμαλωτίδων στέγαι. 1016

ΠΟΛΥΜ. [*half reluctantly.*] τᾶνδον δὲ πιστά,
κάρσένων ἐρημία ;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν
λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα· 1020
ὥς πάντα πράξας ὦν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὐπερ τὸν ἐμὸν ᾤκισας γόνον.

HECUBA goes into the tents with POLYMESTOR and his
children.

[The CHORUS sings.]

‘The doom of POLYMESTOR.’

- ΧΟ. οὔπω δέδωκας, ἀλλ’ ἴσως δώσεις δίκην,
 ἀλίμενόν τις ὡς εἰς ἄντλον πεσὼν 1025
 λέχριος, φίλας καρδίας
 ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον
 δίκῃ καὶ θεοῖσιν οὐ συμπίπτει, 1030
 ὀλέθριον, ὀλέθριον κακόν.
 ψεύσει σ’ ὁδοῦ τῇσδ’ ἐλπίς, ἢ σ’ ἐπήγαγε
 θανάσιμον πρὸς Ἄιδαν, ἰὼ ἰὼ τάλας·
 ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

[The shrieks of POLYMESTOR are heard from within.]

- ΠΟΛΥΜ. ὦμοι, τυφλοῦμαι φέγγος ὀμμάτων
 τάλας. 1035
 ΧΟ. ἠκούσατ’ ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;
 ΠΟΛΥΜ. ὦμοι μάλ’ αὖθις, τέκνα, δυστήνου
 σφαγῆς.
 ΧΟ. φίλαι, πέπρακται καὶν’ ἔσω δόμων κακά.
 ΠΟΛΥΜ. ἀλλ’ οὔτι μὴ φύγητε λαιψήρῳ ποδὶ·
 βάλλων γὰρ οἴκων τῶνδ’ ἀναρρήξω μυχοῦς.
 ἰδού, βαρείας χειρὸς ὀρμᾶται βέλος. 1041

[The CHORUS rush towards the stage.]

- ΧΟ. βούλεσθ’ ἐπεισπέσωμεν ; ὡς ἀκμὴ καλεῖ
 Ἑκάβη παρεῖναι Τρωάσιν τε συμμάχους.

[HECUBA enters followed by other women.]

- ΕΚ. ἄρασσε, φείδου μηδέν, ἐκβάλλων πύλας·
 οὐ γάρ ποτ’ ὄμμα λαμπρὸν ἐνθήσεις κόραις,
 οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν’ ἐγώ. 1046

ΧΟ. ἥ γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς ξένου,
δέσποινα, καὶ δέδρακας οἰάπερ λέγεις ;

ΕΚ. ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος
τυφλόν, τυφλῷ στείχοντα παραφόρῳ
ποδί, 1050

παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ
ξὺν ταῖς ἀρίσταις Τρῳάσιν· δίκην δέ μοι
δέδωκε· χωρεῖ δ', ὡς ὀράς, ὅδ' ἐκ δόμων.
ἀλλ' ἐκποδὼν ἄπειμι κάποσθήσομαι
θυμῷ ζέοντι Θρηκὶ δυσμαχωτάτῳ. 1055

POLYMESTOR enters, a horrible sight, bleeding from his wounds, and crawling on his hands and knees. At the same time the bodies of his murdered children are disclosed on a bier at the back of the stage.

ΠΟΛΤΜ. ὦμοι ἐγώ, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὀρεστέρου
τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος ; ποίαν,
ταύταν ἢ τάνδ', ἐξαλλάξω 1061

τὰς ἀνδροφόνους μάρψαι χρήζω
Ἰλιάδας, αἳ με διώλεσαν ;

τάλαιναι κόραι τάλαιναι Φρυγῶν
ὦ κατάρατοι, ποῖ καί με φυγᾶ
πτώσσουσι μυχῶν ; 1065

[Wildly stretching his hands to heaven.]

εἴθε μοι ὀρμάτων αἱματόεν βλέφαρον
ἀκέσαι' ἀκέσαιο, τυφλόν, Ἄλιε,
φέγγος ἀπαλλάξας.

[He hears the steps of the women, as they stealthily move out of his way.]

ἀἶ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι
 τάνδε γυναικῶν. πᾶ πόδ' ἐπάξας 1070
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοῖναν ἀγρίων θηρῶν τιθέμενος
 ἀρνύμενος λῶβαν,
 λύμας ἀντίποιν' ἐμᾶς ; ἰὼ τάλας
 ποῖ, πᾶ φέρομαι τέκν' ἔρημα λιπῶν 1075
 βάκχας Ἄιδου διαμοιρᾶσαι,
 σφακτὰν κυσί τε φοινίαν δαῖτ' ἀνήμερόν τ'
 οὐρείαν ἐκβολάν ;
 πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,

[girding his long robe about him.]

ναῦς ὅπως ποντίοις πείσμασι λινόκροκον 1080
 φᾶρος στέλλων, ἐπὶ τάνδε συθεῖς
 τέκνων ἐμῶν φύλαξ ὀλέθριον κοίταν ;
 ΧΟ. ὦ τλῆμον, ὥς σοι δύσφορ' εἴργασται κακά·
 δράσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια. 1086
 ΠΟΛΤΜ. [shouting loudly for help.] αἰαῖ, ἰὼ Θρήκης
 λογχοφόρον, ἔνοπλον,
 εὐῖππόν τ' Ἄρει τε κάτοχον γένος. 1090
 ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι,
 βοὰν αὐτῶ, βοάν·
 ὦ ἴτε, μόλετε πρὸς θεῶν.
 κλύει τις, ἢ οὐδεὶς ἀρκέσει ; τί μέλλετε ;
 γυναῖκες ὤλεσάν με, 1095
 γυναῖκες αἰχμαλώτιδες.
 δεινὰ δεινὰ πεπόνθαμεν· ὥμοι ἐμᾶς λῶβας.

ποῖ τράπωμαι, ποῖ πορευθῶ ; 1099
 ἀμπτάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,
 ὦρίων

ἢ Σείριος ἔνθα πυρὸς φλογέας
 ἀφίησιν ὄσων ἀνγὰς, ἢ τὸν Ἄϊδα 1105
 μελανοχρῶτα πορθμὸν ἄζω τάλας ;



SPEARMAN IN EASTERN DRESS. (From vase-paintings.)

ΧΟ. ξυγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
 πάθη, ταλαίνης ἐξαπαλλάξαι ζόης.

[AGAMEMNON enters, hurriedly.]

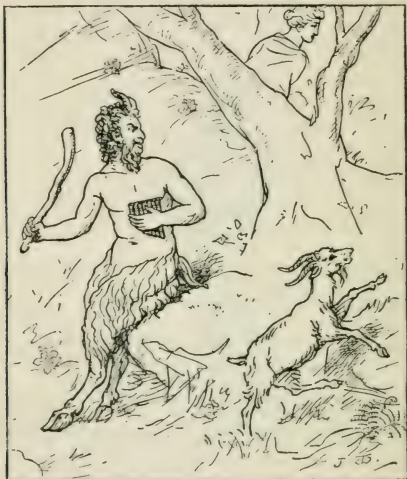
ΑΓ. κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος
 πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν 1110
 Ἦχὼ διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
 πύργους πεσόντας ᾗσμεν Ἑλλήνων δορί,
 φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

ΠΟΛΥΜ. ὦ φίλτατ', ἡσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν ; 1115

ΛΓ. [*seeing POLYMESTOR.*] ἔα·

Πολυμήστορ ὦ δύστηνε, τίς σ' ἀπώλεσε ;



THE NYMPH ECHO. (From a bas-relief on a lamp found in Athens.)

τίς ὅμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παῖδάς τε τούσδ' ἔκτεινεν ; ἡ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

ΠΟΛΥΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως. 1121

ΑΓ. τί φής; [*to* HECUBA.] σὺ τοῦργον εἶργασαι
τόδ', ὥς λέγει;

σὺ τόλμαν, Ἑκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΥΜ. ὦμοι, τί λέξεις; ἡ γὰρ ἐγγύς ἐστί που;
σήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά. 1126

POLYMESTOR makes a dash at HECUBA, but is seized by
AGAMEMNON.

ΑΓ. οὗτος, τί πάσχεις;

ΠΟΛΥΜ. πρὸς θεῶν σε λίσσομαι,
μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα.

ΑΓ. ἴσχυ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ὥς ἀκούσας σοῦ τε τῇσδέ τ' ἐν μέρει
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε. 1131

Polymestor's defence. He murdered Polydorus for the
sake of the Achaeans.

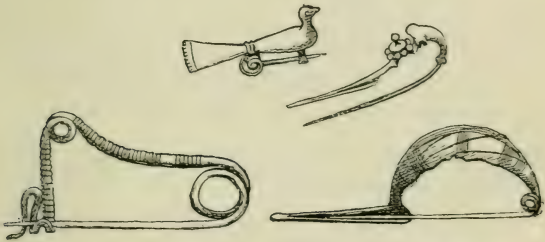
ΠΟΛΥΜ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος
Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως, 1135
τοῦτον κατέκτειν'. ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ὥς εὖ καὶ σοφῇ προμηθία.
ἔδεια μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,
γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἶαν αὖθις ἄρειαν στόλον, 1141
κᾶπειτα Θρήκης πεδία τρίβοιεν τάδε

ληλατοῦντες, γείτοσιν δ' εἶη κακὸν
 Τρώων, ἐν ᾧπερ νῦν, ἄναξ, ἐκάμνομεν.

Story of the outrage. Hecuba enticed him within the tents. His children were murdered and his own eyes put out. He has suffered all this for killing Agamemnon's enemy.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόνον
 λόγῳ με τοιῷδ' ἤγαγ', ὥς κεκρυμμένας 1146
 θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίου
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἵν' ἄλλος μὴ τις εἰδεῖη τάδε.
 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ· 1150
 πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
 αἱ δ' ἔνθεν, ὥς δὴ παρὰ φίλῳ, Τρώων κόραι
 θάκουσ' ἔχουσαι, κερκίδ' Ἡδωνῆς χερὸς
 ἤνουν, ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·
 ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι 1155
 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.
 οὔσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι
 τέκν' ἐν χεροῖν ἔπαλλον, ὥς πρόσω πατρὸς
 γένοιντο διαδοχαῖς ἀμείβουσαι χερῶν.
 κατ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων
 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
 κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην 1162
 ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς,
 εἰ μὲν πρόσωπον ἐξανισταίνην ἐμόν, 1165
 κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,

πλήθει γυναικῶν οὐδέν ἥνυον τάλας.
 τὸ λοίσθιον δέ, πῆμα πῆματος πλέον,
 ἐξειργάσαντο δεῖν· ἐμῶν γὰρ ὀμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ 1172
 θῆρ ὡς διώκω τὰς μαιφόνους κύνας,
 ἅπαντ' ἐρευνῶν τοῖχον, ὡς κυνηγέτης,



GREEK BROOCHES. (From originals in the British Museum.)

βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν
 πέπονθα τὴν σῆν, πολέμιόν τε σὸν κτανών,
 Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω
 λόγους,
 εἴ τις γυναῖκας τῶν πρὶν εἶρηκεν κακῶς, 1178
 ἢ νῦν λέγων τίς ἐστίν, ἢ μέλλει λέγειν,
 ἅπαντα ταῦτα συντεμὼν ἐγὼ φράσω· 1180
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοιόνδ'· ὁ δ' αἰὲ ξυντυχὼν ἐπίσταται.

ΧΟ. μηδὲν θρασύνουν, μηδὲ τοῖς σαυτοῦ κακοῖς
τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψῃ γένος· 1184
[πολλαὶ γὰρ ἡμῶν αἱ μὲν εἴς' ἐπίφθονοι,
αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

Hecuba's defence. No words can make a bad cause good.

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον.
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθροὺς,
καὶ μὴ δύνασθαι τ'ἀδικ' εὖ λέγειν ποτέ. 1191
σοφοὶ μὲν οὖν εἰς' οἱ τὰδ' ἠκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλονται. οὔτις ἐξήλυξέ πο.

Polymestor's excuse for the murder is absurd. His lust for gold was the real cause.

καί μοι τὸ μὲν σὸν ὧδε φροιμίους ἔχει· 1195
πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι,
ὅς φῆς Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν
Ἀγαμέμνονός θ' ἑκατὶ παῖδ' ἐμὸν κτανεῖν.
ἀλλ', ὦ κάκιστε, πρῶτα ποῦ ποτ' ἂν φίλον
τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος;
οὔ τ'αὖν, δύναιτο. τίνα δὲ καὶ σπείδων χάριν
πρόθυμος ἦσθα; πότῃ κηδεύσων τινά,
ἢ ξυγγενὴς ὢν, ἢ τίν' αἰτίαν ἔχων; 1203
ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα
πλεύσαντες αὐθις; τίνα δοκεῖς πείσειν τάδε;
ὁ χρυσός, εἰ βούλοιο τ'ἀληθῆ λέγειν, 1206
ἔκτεινε τὸν ἐμὸν παῖδα καὶ κέρδη τὰ σά.

νῦν δ' οὔτ' ἐκείνον ἄνδρ' ἔχεις στυγρῷ φίλον,
 χρυσοῦ τ' ὄνησις οἷχεται παῖδές τέ σοι, 1231
 αὐτός τε πρᾶσσεις ὧδε. [*turning to AGA-*

MEMNON.] σοὶ δ' ἐγὼ λέγω,

Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ·
 οὔτ' εὐσεβῇ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
 οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον· 1235
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.

ΧΟ. φεῦ φεῦ· βροτοῖσιν ὥς τὰ χρηστὰ πράγ-
 ματα

χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰὲ λόγων.

Agamemnon gives judgment. Polymestor deserves his fate.

ΑΓ. ἀχθεινὰ μὲν μοι τὰλλότριά κρίνειν κακά· 1240
 ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
 ἐμοὶ δ', ἴν' εἰδῆς, οὔτ' ἐμὴν δοκεῖς χάριν
 οὔτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,
 ἀλλ' ὥς ἔχῃς τὸν χρυσοῦν ἐν δόμοισι σοῖς.
 λέγεις δὲ στυγρῷ πρόσφορ', ἐν κακοῖσιν ὢν.
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν· 1247
 ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλήσιν τόδε.
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250
 πρᾶσσειν ἐτόλμας, τλήθι καὶ τὰ μὴ φίλα.

Polymestor prophesies an evil fate for Hecuba.

ΠΟΛΤΜ. οἴμοι, γυναικός, ὡς ἔοιχ', ἡσπώμενος
δούλης ὑφέξω τοῖς κακίοσιν δίκην.

ΕΚ. οὐκουν δικαίως, εἴπερ εἰργάσω κακά; 1254

ΠΟΛΤΜ. οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν,
τάλας.

ΕΚ. ἀλγεῖς, τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν
δοκεῖς;

ΠΟΛΤΜ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρὴ σέ τιμωρουμένην;

ΠΟΛΤΜ. ἀλλ' οὐ τάχ', ἡνίκ' ἄν σε ποντία νοτίς

ΕΚ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος; 1260

ΠΟΛΤΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;

ΠΟΛΤΜ. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί.

ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;

ΠΟΛΤΜ. κύων γενήσῃ πύρσ' ἔχουσα δέργματα.

ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΤΜ. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν; 1268

ΠΟΛΤΜ. οὐ γάρ ποτ' ἄν σύ μ' εἴλες ὥδε σὺν
δόλῳ.

ΕΚ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον; 1270

ΠΟΛΤΜ. θανοῦσα· τύμβῳ δ' ὄνομα σῶ κεκλή-
σεται

ΕΚ. μορφῆς ἐπωδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς;

ΠΟΛΤΜ. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

And for Cassandra.

ΠΟΛΥΜ. καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν
θανεῖν. 1275

ΕΚ. ἀπέπτυσ'. αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

ΠΟΛΥΜ. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς
πικρά.

ΕΚ. μήπω μανείη Τυνδαρίς τοσόνδε παῖς.

And for Agamemnon.

ΠΟΛΥΜ. καὐτόν γε τοῦτον, πέλεκυν ἐξάρας' ἄνω.

ΑΓ. οὗτος σύ, μαίνει, καὶ κακῶν ἐράς τυχεῖν ; 1280

ΠΟΛΥΜ. κτεῖν', ὥς ἐν Ἀργεὶ φόνια λουτρά σ'
ἀναμένει.

ΑΓ. [to the attendants.] οὐχ ἔλξετ' αὐτόν, δμῶες,
ἐκποδὼν βία ;

ΠΟΛΥΜ. ἀλγεῖς ἀκούων ; ΑΓ. οὐκ ἐφέξετε
στόμα ;

ΠΟΛΥΜ. ἐγκλήετ'· εἴρηται γάρ.

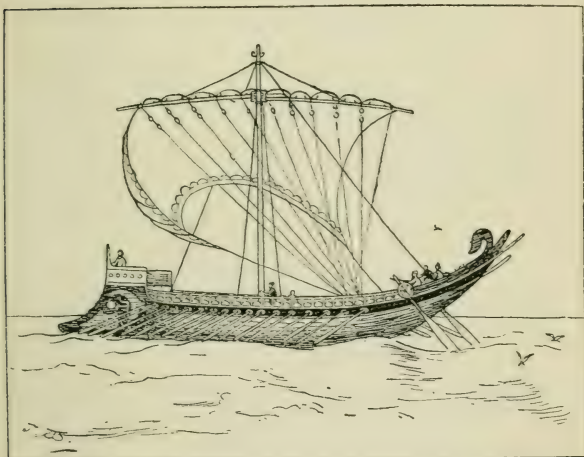
[They seize POLYMESTOR, gag him, and lead him away.]

ΑΓ. οὐχ ὅσον τάχος
νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι, 1285
ἐπέιπερ οὕτω καὶ λίαν θραυσστομεῖ ;
Ἑκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς
στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν
σκηναῖς πελάζειν, Τρῳάδες· καὶ γὰρ πνοὰς
πρὸς οἶκον ἤδη τίσδε πομπίμους ὀρώ. 1290

εὐ δ' ἐς πάτραν πλεύσαιομεν, εὐ δὲ τὰν δόμοις
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

ΧΟ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
τῶν δεσποσύνων πειρασόμεναι
μόχθων· στερρὰ γὰρ ἀνάγκη. 1295

All go out, the CHORUS chanting the last three lines as they disappear from the orchestra.



GREEK SHIP. (From vase-paintings in the British Museum.)



NOTES



1-58. Prologos.

The ghost of Polydorus appears, and tells the story of his murder by his host Polymestor, prince of the Thracian Chersonese, to whom he had been entrusted by his father Priam, king of Troy. The shade of Achilles has demanded the sacrifice of his sister Polyxena. He has himself appeared in a dream to his mother Hecuba.

2. "Αἰδης, the god of the lower world.

ἵνα, 'where,' with indicative.

χωρίς governs θεῶν.

ῥέκισται: lit. 'hath been made to dwell.' Translate, 'hath his dwelling.'

3. Πολύδωρος: in apposition to ἐγώ understood. Polydorus was the murdered son of Hecuba.

τῆς Κισσέως: τῆς agrees with θυγατρός understood, 'the daughter of Kisseus.'

Ἐκάβης: gen. of origin.

4. ὅς με: με is governed by ὑπεξέπεμψε.

5. κίνδυνος ἔσχε, κ.τ.λ.: lit. 'when danger seized the city . . . to fall,' i. e. 'when the city came to be in danger of falling.' ἔσχε = 'took hold of'; εἶχε would mean 'held.'

πσεῖν: the infinitive depends upon κίνδυνος ἔσχε, as though the construction had been πόλις ἐκινδύνευσε πσεῖν.

6. χθονός: gen. of place from which. In prose there would be a preposition.

ὑπεξέπεμψε: ὑπό in composition implies something done secretly. See l. 812.

8. ἀρίστην πλάκα, 'richest plain.'

9. σπείρει: lit. 'sows,' i. e. 'dwells in.'

10. ἐκπέμπει : historic present, used in order to give vividness to the narration.

11. ἵνα, 'in order that,' final conjunction, with optative after an historic tense.

13. ὅ : used in Attic Greek at the beginning of a clause to mean 'wherefore.' Perhaps originally an accusative of reference.

καί : emphatic ; translate, 'also.'

16. ὀρίσματα : lit. 'boundaries,' used here for 'the walls' of Troy.

ὄρθ' ἔκειτο, 'stood (lit. lay) erect.'

18. οὐμός : crasis for ὁ ἐμός.

20. τροφαῖσιν, κ.τ.λ., 'under his nurture, like 'some tender plant, I grew, to my misery.' τάλας at the end gives pathos to the picture. With ὥς τις πτόρθος cf. Isaiah liii. 2 'He shall grow up before him as a tender plant.'

23. αὐτός : *ipse* 'he himself.' See Appendix, Note B. The story was that Priam took refuge at the altar, and was there slain by Neoptolemus, the son of Achilles. It is told also by Virgil, in *Aen.* ii. 512 sqq. θεοδμήτω : perhaps an allusion to the building of Troy by Poseidon.

24. ἐκ, 'by.'

25. κτείνει : subject ξένος in the next line.

χρυσοῦ governed by χάριν.

27. μεθήκε, 'flung me.'

ἔχη : primary tense, used to give greater vividness. See l. 1139.

αὐτός : *ipse* 'for himself.' (Appendix, Note B.)

28. ἐπ' ἀκταῖς : understand ἄλλοτε, 'at one time . . . at another.' Translate, 'now . . . now.'

29. διαύλοις. The διαύλος was the name given to one form of the Greek racecourse, which was not, like our courses, round a circle, but straight up, round a post (called the καμπτήρ, or turning-point) and back again down a parallel course. Hence διαύλος = 'flow and return,' 'ebb and flow.' Translate, 'many an ebb and flow.'

30. ὑπέρ, 'over.'

31. αἴτσω here = 'float.'

32. τριταῖον . . . φέγγος : lit. 'for the third day's light.' 'Now for the third day.'

αἰωρούμενος, 'hovering.'

33. ὅσονπερ, 'as long as.'

34. πάρα : poetical for πάρεστι. It is really the preposition with the accent thrown back (anastrophe) ; cf. l. 209.

39. εὐθύνοντας : agreeing with στρατεύμα according to the

sense rather than the grammar. This is called the *constructio ad sensum* ("κατὰ σύνεσιν").

41. λαβεῖν : explanatory infinitive. 'He asks for my sister . . . to receive her as a sacrifice beloved and an honour for his tomb.'

43. πρὸς, 'at the hands of men who love him.'

ἢ πεπρωμένη : understand μοῖρα = 'fate.'

44. θανεῖν : either (1) explanatory infinitive, ἀδελφὴν being direct object of ἀγει, or (2) = τὸ θανεῖν ἀδελφὴν, i. e. 'my sister's death,' the whole phrase being object of ἀγει. The latter seems preferable.

47. ὥς : final, 'in order that.'

τύχω : aor. subjunctive.

49. ἐξηγησάμην, 'asked and obtained,' 'obtained my prayer to.'

50. Till the body was laid in the tomb, the spirit was unquiet, ἄκλαυστος, ἄταφος (see l. 30).

51. τοῦμόν, κ.τ.λ., 'mine then shall be all that (as much as) I wished to obtain.'

52. ἐκποδῶν . . . Ἑκάβη : lit. 'out of the way for Hecuba' (dat. of advantage), i. e. 'out of the way of the aged Hecuba.'

53. πόδα : probably a sort of descriptive accusative with περῶ, 'she comes a-foot'; or an accusative of instrument of motion (Liddell and Scott). Cf. l. 1070.

ἦδε is here used in a deictic (pointing out) sense 'for, see, she comes.'

ὑπό, 'from beneath.' Perhaps she had gone into Agamemnon's tent to consult her daughter Cassandra, who was a prophetess, and whom Agamemnon had taken to his tent.

55. φεῦ : exclamations of grief or joy are often placed like this outside the ordinary lines (*extra metrum*).

ἦτις, κ.τ.λ., 'who from kings' houses (cf. the New Testament phrase, 'are in kings' houses') hast seen the day of slavery.'

56. ὥς : exclamatory 'how.'

57. ὅσον περ : understanding τόσον, 'how evilly dost thou fare, as once thou faredst well'; i. e. Hecuba's misery is proportionately as great as her former prosperity.

ἀντισηκώσας, 'making thee amends for (genitive depending upon ἀντι in the verb) thy former good fortune.' ἀντισηκώω, lit. = 'weigh,' hence 'compensate for' (σηκώω, 'balance'). The whole expression is bitterly ironical.

59-99. Lyric extension of the Prologos.

The aged Hecuba enters, supported by Trojan women. She has had fearful dreams—of her son in Thrace, and of a fawn slaughtered by a wolf and torn from her knees. O that her son Helenus, the prophet, and her daughter Cassandra, the prophetess, could interpret them! The ghost of the dead Achilles has demanded the sacrifice of one of the women of Troy. Heaven avert this fate from her daughter!

61. ὑμῖν : dat. governed by ὁμόδουλον, 'her who is your fellow-slave.'

63. μου : genitive governed by προσλαζύμεναι.

64. χειρός : genitive of the part taken hold of, 'by my aged hand.' Cf. ll. 523, 543.

65. σκολιῷ, κ.τ.λ. : lit. 'on the bent staff of the arm,' χερὸς being used for the arm, i. e. 'on the bent arm (cf an attendant slave) for a staff.'

66. διερειδομένῃ : note the Doric termination \bar{a} for η . The Doric dialect is used in the lyric metres of Greek choruses.

βραδύπουν, κ.τ.λ., 'putting forward the slow step of my limbs.'

68. στεροπά : note Doric \bar{a} . These Doric forms will only be occasionally noticed hereafter. The 'lightning flash of Zeus' is put poetically for the bright light of day as opposed to night.

69. αἶρωμαι : αἶρειν, lit. 'to lift up,' hence 'excite.'

73. σφζομένον, 'who is being safely kept.' This is an instance of the so-called 'irony' of Greek plays, the spectators being fully aware of the sad truth, of which the actors are supposed to be ignorant.

76. φοβερὰν ὄψιν : ὄψιν repeated with terrible emphasis, 'the dreadful vision.'

80. ἔτι, 'yet remaining,' because all her male children had been slain. Helenus, being a prophet and not a warrior, is omitted.

84. μέλος : used of sad tidings, 'some strain mournful to the mourners.'

85. ἀλίσστος : adjective used for adverb, 'unceasingly.'

87. Ἐλένου. Helenus, one of the sons (to be carefully distinguished from Helen, the daughter) of Priam and Hecuba. He was a prophet (μάντις).

θείαν, 'divinely inspired,' 'prophetic.'

88. Κασάνδραν. Cassandra, daughter of Priam and Hecuba, a prophetess, taken captive by Agamemnon.

ἐσίδω : deliberative subjunctive. Translate, 'Where, where (ποτε emphasizes ποῦ, and may be rendered thus), may I behold?'

89. ὥς : final, 'in order that.'

90. The hind was Polyxena, her daughter; the wolf Odysseus, the Greek warrior who tore her away.

93. καί, κ.τ.λ., 'yea and this too is a terror to me,' alluding to what follows, viz. the appearance of Achilles' ghost.

96. γέρας, 'as a prize.'

τινά direct, γέρας indirect object of ἤτει.

99. πέμψατε, 'send away,' 'avert.'

100-155. Parodos.

The Chorus of Trojan captive women, fifteen in number, enter the orchestra from the side, and form round the altar (θυμέλη) of Dionysus in the centre of the orchestra. 'We have come bringing weighty tidings of woe. The Achaean chiefs have met, and decided to offer Polyxena to Achilles. At first councils were divided, but finally the advice of Odysseus prevailed. Hecuba must supplicate the gods and Agamemnon.'

100. ἐλιάσθην, 'have turned my steps.'

102. ἐκληρώσθην : the captive women were allotted and assigned to their Greek conquerors.

106. οὐδέν, κ.τ.λ. : i. e. 'not that I can lighten aught of thy sufferings.'

110. λέγεται δόξαι : lit. 'it is said to have seemed good,' i. e. 'tis said to have been decided.'

παῖδα : direct object of θέσθαι, 'to offer.'

111. σφάγιον : indirect object of θέσθαι, 'as a victim.'

τύμβου : genitive governed by ἐπί in ἐπιβάς.

112. οἶσθ' ὅτε : parenthetical. The golden armour of Achilles, given to him by his mother Thetis, and wrought by the god Hephaestus, is described by Homer in *Iliad* xviii.

113. ἔσχε, 'held back,' 'stayed,' for κατέσχε.

114. The meaning is doubtful. Probably the following is the correct interpretation. ἐπερειδομένας is used in a strictly middle sense, the ships being regarded as having something done for them. λαίφη is acc. of reference; and the meaning is, 'having their sails thrust against the fore halyards (προτόνοις) of the ship (by the wind).' That is, the ships were already in full sail before the wind. Any

other interpretation involves taking *προτόνοις* in a non-nautical sense, which would be impossible before an Athenian audience, well versed in all nautical terms.

119. ἐχώρει δίχα : lit. 'went in two ways,' i.e. 'was divided.'

121. δοκοῦν : accusative absolute ; lit. 'it seeming good' (cf. l. 506), governing τοῖς μὲν . . . τοῖς δέ.

122. ἦν . . . σπεύδων : for ἔσπευδε, 'was for furthering.'

123. βάκχης : i.e. Cassandra, sister of Polyxena.

125. Θησείδα : Demophon and Acamas, his sons by Phaedra.

126. δισσῶν μύθων. They agreed on the main point, to offer a human victim, but they differed as to who the victim should be.

130. οὐκ ἐφάτην, 'said they would not.'

131. πρόσθεν θέσιν, 'place before,' i.e. 'prefer to.' πρόσθεν governs τῆς λόγχης.

132. σπουδαί, κ.τ.λ., 'and the zeal for the contending arguments was almost (πῶς) equal, till (πρίν).'

134. κόπῃς : lit. 'a knife,' here used of a clever speaker. Cf. in the Psalms, 'with lies thou cuttest like a sharp razor.'

137. δούλων, κ.τ.λ. : οὐνεκα governs δούλων σφαγίων, 'a slavish victim.'

138. μηδέ τινα εἰπεῖν : εἰπεῖν depends on πείθει, 'urges,' equivalent to κελεύει, 'and (urges) that none of the dead standing by Persephone should say.'

140. ἀχάριστοι : active in sense, 'thankless,' 'without doing kindness to.'

141. τοῖς οἰχομένοις : a softened phrase for death, 'who died for Hellenes.'

143. ὅσον οὐκ ἤδη, 'all but now,' i.e. 'forthwith' (Latin, *tantum non*).

144. πῶλον : lit. 'a foal,' used of a young daughter.

146. ναούς : accus. of goal to be reached, used only in poetry without a preposition ; cf. l. 1260.

147. ἱκέτις γονάτων : the suppliant clasped the knees and touched the hand and beard or cheek of the person supplicated ; hence the expression 'suppliant of the knees.'

148. κήρυσσε : by 'proclaiming' the names of the gods the suppliant called them to witness. Translate, 'call to witness.'

151. εἶναι : inf. after verb of preventing, 'from being.'

τύμβου governed by προ in προπετῇ.

154. *νασμφ* : dat. of instrument, 'by reason of the dark-rayed stream from her gold-encircled neck.'

155. *ἀπύσω* : Doric for *ἡπύσω*. So *ἄχῳ* for *ἡχῳ*.

156-443. First ἐπεισόδιον.

Hecuba's despair. Polyxena enters, and is told her impending fate. She hears the tidings with calm bravery. Odysseus enters to take away the victim. He refuses to listen to Hecuba's appeal. Polyxena makes a noble speech, and is finally led out, leaving her mother fainting on the ground.

157. *γῆρας* : gen. of cause, 'because of.'

162. *φροῦδος . . . φροῦδοι* : understand *ἐστίν . . . εἰσίν*.

163. *ποιάν* : understand *ὁδόν*.

164. *στείχω* : deliberative subjunctive, 'am I to go?'

ἦσω : understand *ἐμαυτόν* ; lit. 'send myself,' 'whither shall I fly?'

165. *θεῶν* : of the greater gods.

δαίμων : some lesser divinity, 'where is any among the gods, or any spirit to aid me?'

166. *ἐνεγκούσαι*, 'who have brought me woeful tidings of evil' (*φέρω*).

170. *ἄγησαι* : Doric for *ἡγησαι*, aor. imperat. mid. ; *ἡγέομαι* governs the dative.

176. *οἶαν οἶαν ἄτω* : the repeated open vowel sounds vividly express the bitter cries of the sorrowing mother.

φάμαν : Doric for *φήμεν*, 'evil tidings.'

180. *ἐξέπταξας*, 'seared me forth,' from *ἐκπτήσσω*.

182. *φροίμιά μοι κακά*, 'an ill-omened prelude for me.' Perhaps spoken aside.

183. *ψυχᾶς* : gen. of cause, often used in exclamations.

189-91. A difficult passage. Probably the text is corrupt. The last two words are untranslatable as they stand. It is possible to read *Πηλεία γέννα* and take it to be a poetic title for Achilles. Translate, 'the common purpose (*γνώμα*) of the Argives is set upon (*ξυντείνει*) slaying thee at the tomb (as an offering) to the son of Peleus.'

γέννα seems the corrupt word and may have got in through a mistake, the scribe's eye catching *γνώμα* above. Some word for 'daughter,' corresponding to *μᾶτερ* below, would be appropriate. In this case *Πηλείδα* would be genitive depending on *τύμβον*.

193. *ἀμέγαρτα κακῶν* : poetic variety for *ἀμέγαρτα κακά*.

196. ἀγγέλλουσι, κ.τ.λ. 'They bring tidings that sentence hath been passed (lit. 'that it has seemed good'; cf. l. 121) by the vote of the Argives concerning thy life, alas so dear to me!'

μοι may be dative with ἀγγέλλουσι, but from its position, it seems better to take it as pathetically interpolated to express how Polyxena's life is bound up with Hecuba's.

198. Polyxena is a noble character. She thinks first of her mother's sorrow, not of her own.

203. παῖς ἄδε (ἄδε for ἥδε): in apposition to ἐγώ understood, lit. 'this child' (of thine). Translate, 'No more, no more shall I, thy child, share thy slavery, hapless companion of thy hapless old age.' Pathos is obtained by the repetition of the sad words, as in l. 205.

204. ὥστε for ὡς, 'like.'

σκύμνον, 'fawn.'

205. μόσχον: translate, 'daughter.'

208. γᾶς: governed by ὑπό.

μέτα: dissyllabic prepositions, when put after the case which they govern, throw the accent back upon the first syllable. This is called ἀναστροφή. Cf. l. 34.

σκότον: accus. of motion.

211. βίου: causal genitive, 'unhappy in thy life.'

214. θανεῖν: in apposition to ξυντυχία, 'for me, death, a better lot, hath chanced.'

216. καὶ μὴν: strictly = 'moreover,' 'besides'; but is especially used in the poets to denote the entrance of a new actor on the stage = 'and see,' 'look you,' &c. See l. 665.

221. πρὸς ὀρθὸν χῶμα: understand ἄγοντας.

222. ἡμᾶς: persons of importance speak of themselves in the plural.

225. οἶσθ' ὃ δρᾶσον; a combination of a command and a question. Translate, 'knowest thou what to do?'

μήτε . . . μήτε: with aor. subjunctive in a prohibitive sense.

227. γίγνωσκε δ' ἀλκὴν, 'know thy strength,' i. e. how frail it is. So you might translate, 'know thy weakness.'

228. σοφόν τοι: τοι is often used in proverbial sayings. Generally it may be left untranslated.

229. παρέστηκε: perf. for present = πάρεστι, 'is at hand.'

230. κενός, 'void of.'

231. ἄρα: the particle is used pathetically, as though Hecuba were musing to herself, forgetful of the presence of Odysseus, 'and I then.'

234. εἰ δ' ἔστι, κ.τ.λ., 'and if it is lawful for slaves to ask of the free things not grievous nor stinging to the heart (καρδίας : gen. of part affected), 'tis meet (χρεῖων ἔστι) for thee to have had thy say and for us who ask these things to hear (thy answer).' General sense, 'You have had your say; now let me ask a question, and you shall answer.'

236. σοὶ . . . εἰρησθαι : lit. 'for it to have been spoken by thee'; σοί, dat. of agent, regularly used with perf. pass.

240. ἄπο : anastrophe.

242. ἄκρας καρδίας, 'the surface of my heart.' Genitive of part affected.

246. ἐνθανεῖν, 'grew numbed.' γε particle used here to express assent, 'yes, so that,' &c.

248. πολλῶν, κ.τ.λ., 'inventions of many words, so as to escape from death.'

250. ὥστ' εἰσορᾶν γε, 'yea, so that I see,' &c., i. e. 'am yet living.'

251. κακύνει : middle, 'art thou not acting basely?'

252. ἔπαθες . . . παθεῖν : πάσχειν is used in speaking of receiving good treatment as well as bad.

253. οὐδέν : probably accus. of extent, 'in nothing.'

255. μηδέ, κ.τ.λ. : optative expressing a wish, 'may ye not be,' &c.

256. βλάπτοντες οὐ φροντίζετε, 'think not how ye injure.'

257. τοῖσι πολλοῖς πρὸς χάριν, 'to win favour with the many.'

258. ἀτὰρ τί δή, κ.τ.λ., 'what did they think this clever device to be, that they,' &c.

τοῦτο : direct accus. ; τί σόφισμα, second (predicative) accus. governed by ἡγούμενοι.

260. τὸ χρῆν : inf. with the neuter article = a noun, 'necessity,' 'fate.' πότερα, 'whether,' answered by ἤ. may be omitted in translating. Cf. l. 315.

263. τείνει, 'threaten.'

264. ἥδε γε, 'she, of all others.'

265. χρῆν : an impersonal verb, imperf. 3rd pers. sing.; strictly ἐχρῆν, but the augment is generally omitted in Attic Greek.

προσφάγματα : plur. for sing. in apposition to Ἑλένην, 'as a victim.'

266. Helen, the wife of Menelaus, by faithlessly deserting her husband for Paris, had been the cause of the Trojan war.

268. οὐχ ἡμῶν τόδε, 'this is not our business.'

269. ἡ Τυνδαρίς, 'the daughter of Tyndareus,' i. e. Helen, so beautiful that she was called 'the world's desire.'

εἶδος : acc. of respect.

271. τῷ μὲν δικάϊῳ, κ.τ.λ., 'on the score of justice I urge this plea.' τῷ . . . δικάϊῳ, dat. of respect.

ἀμιλλῶμαι, 'I contend with (him).'

τόνδε . . . λόγον : cognate accusative, 'with this argument.'

273. Cf. l. 147.

278. τῶν τεθνηκότων ἄλις : sc. ἐστί, i.e. 'no need of more to die.'

279. ταύτῃ, 'in her' (touching Polyxena as she speaks).

282. οὐ τοὺς, κ.τ.λ., 'it is not meet for those who are powerful to use their power in things which are not necessary.' μή, generic use = 'the class of unnecessary things.'

283. εὖ goes with πράξειν.

δοκεῖν, 'to think.'

284. 'For I too lived (lit. 'was') once, but now I live no more.'

286. ἀλλά : often used in a pleading sense, 'nay.'

γένειον : see l. 147.

288. φθόνος : lit. 'envy,' so 'it is invidious,' 'a hateful thing.'

292. αἵματος, 'the shedding of blood.'

περί : anastrophe.

κεῖται : lit. 'lies,' so 'is laid down.'

293. The reputation of Odysseus for wisdom stood high among the Greeks.

294. λόγος, κ.τ.λ., 'the same utterance . . . hath not the same power.'

299. τῷ θυμουμένῳ, 'in thy wrath.' Note the neut. partic. as a noun, rare in prose.

300. δυσμενῇ, 'as thine enemy.'

ποιοῦ φρενί : lit. 'make for thyself in thy mind,' i.e. 'imagine,' 'regard.'

305. δοῦναι : in apposition to ἃ, '(namely) that I would give.'

308. φέρεται, 'carries off for himself,' 'wins.'

310. κάλλιστ' ἀνὴρ : ἀνὴρ is emphatic, 'most nobly as a man,' i.e. 'as nobly as a man could.'

311. βλέποντι : lit. 'seeing,' i.e. 'while he lives.'

312. χρώμεσθα : a play on the double meaning of the word : (1) 'use,' (2) 'use as a friend,' 'respect.' Cf. similar double meaning of Latin *uti*.

315. πότερα : see note on l. 260. Odysseus imagines the warriors debating among themselves.

317. καὶ μὲν, 'moreover,' introducing an additional reason.

318. κεί = καὶ εἰ, 'even if.'

πάντα, 'everything,' i.e. 'anything.' The general sense is that the Greeks regarded due funeral honours as more important than any honours during lifetime.

ἀρκούντως ἔχειν = 'to be enough, suffice.' Cf. εὖ ἔχειν, κακῶς ἔχειν, κ.τ.λ.

320. ὀρᾶσθαι : probably middle, 'to see for myself.'

διὰ μακροῦ : i.e. 'lasts for long.'

321. πάσχειν : in Greek the subj. of the infin., if it is the same as that of the principal verb, is usually omitted ; 'if thou sayest that thou art suffering.'

322. παρ' ἡμῖν, 'among us' (Greeks).

326. τόλμα : contracted for τόλμας, 'endure this bravely.'

εἰ κακῶς νομίζομεν : emphasis on κακῶς, i.e. 'if our habit of honouring the noble man be evil.'

νομίζομεν : original sense, 'we have a custom.'

327. ἀμαθίαν ὀφλήσομεν : i.e. we must be content to be thought ignorant.

328. οἱ βάρβαροι : used contemptuously of the Trojans.

329. ἡγείσθε . . . θαυμάζετε : imperatives used ironically.

330. ὥς ἄν : final, 'that so Hellas may prosper.' Because if the Trojans do not honour their friends and brave dead, things will go badly with them and Hellas will be victorious.

332. τὸ δοῦλον = ἡ δουλεία.

335. φροῦδοι : understand εἰσί.

338. μή = ὥστε μή.

340. πιῖθε, 'use persuasion.'

345. θάρσει, 'fear not.' Zeus was the god of suppliants, and he who rejected the suppliant might incur his wrath.

346. ὥς, 'for,' 'since.'

τοῦ τ' ἀναγκαίου χάριν, 'both because of necessity,' neut. adj. with article used for abstract substantive.

347. χρήζουσα : in a causal sense, 'and because I desire to.'

350. τοῦτό μοι, κ.τ.λ., 'this was the first (or the 'chief') thing in my life' that I was a king's daughter ; or perhaps 'this was the beginning of my life.'

Φρυγῶν : used here for Trojans.

351. ἐθρέφθην : aor. pass. τρέφω : 'fair hopes' are personified ; they were the goddesses who tended the childhood of Polyxena.

352. ζῆλον, κ.τ.λ. : lit. 'involving (or causing) no small emulation in others' for my marriage, as to whose home and hearth I should come,' i.e. there were many rivals

for her hand, and much debate as to whose bride she would be. The whole might be rendered 'causing in men's minds much zeal for my marriage, as they questioned to whose house,' &c. To suppose that Polyxena means to say that she was herself eager for marriage would destroy the delicacy of the passage.

355. γυναιξί, κ.τ.λ. This line violates the law of the caesura, and is perhaps interpolated.

μέτα : anastrophe ; its use with the dative case meaning 'among' is very rare except in Epic poetry.

ἀπόβλεπτος : from ἀποβλέπω, 'to look away from all objects at one' ; hence = 'gazed upon by all,' 'admired of all.'

356. τὸ κατθανεῖν : acc. of respect.

358. εἰωθός : in the unusual sense of 'habitual' ; cf. τὸ εἰωθός = 'habit.'

359. δεσποτῶν : gen. governed by τύχοιμι.

φρένας : acc. of respect with ὤμῶν.

360. τύχοιμ' ἄν : note the repetition of ἄν, 'perhaps I may chance upon.' Note that ὅστις is sing. after a plural antecedent. This often happens with ὅστις.

362. ἀνάγκην, 'laying upon me the task (lit. the necessity) of bread-making in his palace.'

363. κερκίσιν τ' ἐφέσταναι : the κερκίς was the rod or comb by which the transverse threads of the woof were pressed or combed down tightly, so as to make the web close. Perhaps the loom generally is meant here (the part being put for the whole), 'to stand at the loom.' ἐφέσταναι, short form of the inf. perf. act. (intransitive). See Appendix, Note C.

366. χρανεῖ : fut. χραίνω, 'will defile.'

367. ἀφίημι, 'I renounce.' ἐλεύθερον, emphatic, 'while it is free.'

368. προστιθείσα, 'dedicating,' 'consecrating' ; Lat. *ad-dicens*.

370. του : enclitic for τινός.

ἐλπίδος . . . δόξης . . . θάρσος, 'encouragement in any hope or expectation.'

372. μηδέν : acc. of extent, 'in nought.'

373. συμβούλου μοι, 'join in my wish.'

377. μᾶλλον is strictly redundant, but emphasizes the comparison, 'far more happy.' Cf. 'the most highest.'

378. μὴ καλῶς, 'ignobly.'

379. δεινός, κ.τ.λ. : a metaphor from coins. It is as easy to recognize the stamp of noble birth as it is to know a coin by its royal 'image and superscription.'

380. ἐσθλῶν γενέσθαι = 'noble birth'; explanatory infinitive.

ἐπὶ μείζον ἔρχεται, 'goeth on to greater,' 'waxes ever greater.'

381. τοῖσιν ἀξίοις. 'in those who are worthy of it.'

382. 'Nobly said, my daughter; but to the noble aim sorrow is added.'

τὸ καλόν: lit. 'the beautiful' was to the Greeks the ideal of human virtue. It expresses the idea of moral beauty.

386. ἡμᾶς: i. e. Hecuba herself.

388. According to the legend that Paris, the famous archer, slew Achilles by shooting him in the heel, the only place where he was vulnerable, since his mother Thetis held him by the heel when she dipped him in the Styx to make him invulnerable.

391. ἀλλά: sometimes interpolated in this way, like the German *aber*, 'at any rate.'

395. μῆδέ, κ.τ.λ., 'and would that we had not even had this (death)!' ὤφειλον, lit. 'I ought' to have done so and so came naturally to be used for 'would that I had,' so we often find εἴθε (*utinam*) with it in this sense, or more commonly the aor. ὤφελον. The negative, therefore (which properly negatives the subordinate verb, which is not here expressed), is rightly μὴ, not οὐ, after the idea of duty' (Sidgwick).

396. πολλή γε: γε in a negative sense, 'nay.'

397. οὐ γάρ, κ.τ.λ. The word ἀνάγκη (cf. l. 362) suggests that Hecuba is forcing Odysseus as though she were his mistress and he her slave. Note that the participle (instead of the infinitive) is used with a verb of perception (οἶδα) and the nom. case because the subject is the same as that of the principal verb, 'I know not that I have.'

398. ὅποῖα, κ.τ.λ.: lit. 'as (ὅποῖα adverbial for ὡς) ivy, as (ὅπως = ὡς) to the oak (gen. of aim) so will I cling to her.' The 'as' is repeated to give additional pathos. She suits the action to the word.

401. αὐτοῦ: adverb, 'here.'

403. χάλα: understand τὴν ὁργὴν.

407. ἀσχημονήσαι, 'to act in unseemly fashion.'

ἐκ, 'by.'

νέου: because Odysseus would command his young attendants to drag Hecuba away.

408. πείσει: 2nd fut. sing. mid. πάσχω.

μὴ σύ γε: sc. ταῦτα ποίει, 'act thus.'

409. ἀλλά: cf. l. 286.

410. δός : with two constructions ; 'give me thy hand and let me lay cheek to cheek.'

416. ὦν : agreeing with νύμφος and ὑμέναιοι implied in the adjectives.

418. ἐν "Αἰδου, 'in (the house) of Hades.' Cf. expressions like 'in St. Paul's.'

419. δράσω, τελευτήσω : subjunctives.

421. ἡμεῖς δέ . . . γ', 'aye, but I'—the particles δέ γε imply that she goes beyond what Polyxena says, 'It is worse to lose fifty children than to die a slave.'

422. σοι, 'for thee'; a pathetic touch. She will carry a message to the unseen world for her mother.

425. τῆς . . . τύχης : gen. of cause.

426, 427. χαῖρε . . . χαίρουσιν : a play on the double use of χαίρω, which literally means 'rejoice.' 'Farewell' and 'fare well' give the corresponding play on words in English. Shakespeare furnishes many examples of similar plays on words in pathetic passages (e.g. in *Richard II*, ii. 1. 74, 'Old Gaunt indeed, and gaunt in being old'; iii. 3. 180, 'In the base court? Base court, where kings grow base').

427. Understand χαῖρε from l. 426. Polyxena thinks of Polydorus as still amongst the living. Cf. note on l. 73.

429. πάντα, 'in all respects, 'in everything.' Acc. of respect, equivalent to adverb (πάνν). 'Coming events cast their shadows before' in the mind of Hecuba.

430. θανούσης, 'in death,' agreeing with σοῦ understood from τὸ σόν.

432. μ' . . . κάρα : double accus. after ἀμφιθεῖς = 'wrapping my head.'

433. ἐκτίτηκα : perf. used for pres., probably neuter in meaning, καρδίαν being acc. of respect; 'I melt in my heart,' i.e. 'my heart is melted.'

436. μέτεστι δ' οὐδέν, κ.τ.λ., 'I have no more part in thee except such time as I am passing betwixt (this moment and) the sword and Achilles' pyre,' i.e. 'all that is left to me is the passing to the sacrifice and the dread moment of sacrifice.' μεταξύ is occasionally used with one substantive implying the limit between that and something else; 'the sword and pyre' form one expression, summing up the horrors of the sacrifice. Cf. Tennyson's *Dream of Fair Women*, 'Touched, and I felt no more.' Cf. l. 521.

440. ἀπωλόμην : aor. in special sense, 'I am undone.'

442. ἴδοιμι, 'may I see.'

443. εἶλε : i.e. she was the cause of Troy's capture.

444-483. First στάσιμον.

An ode sung by the entire Chorus after taking up their position round the altar in the orchestra. The Chorus speaks in the singular.

SORROWS OF THE CAPTIVE TROJAN WOMEN.

Wind, oh wind of the Ocean,
Which the swift sea-going barks
 Bearest o'er the surging sea,
 Whither wilt thou take me, wretched?
Whose palace shall I come to
 Bought in slavery?
Haven of Dorian land
Or Phthian, where men say Apidanus,
 Father of fairest waters,
 Maketh fat the furrows?
Or of the islands one, hurried in sorrow
 By the oar that sweeps the sea,
 Bearing pitiful life in the houses,
 Where the new-created palm
And the laurel rear their holy boughs,
 Glory of her pangs divine,
 To Leto the beloved?
With the maids of Delos shall I sing the praises
 Of the golden fillet? and the bow
 Of Artemis the goddess?
 Or in Pallas' city
Shall I on the saffron banner
Yoke the horses to the car
Of Athene, charioted in glory,
Broidering on the curious flower-bespangled web,
 Or the race of Titans
Which with flaming thunderbolt
Zeus, the son of Kronos, lulls to slumber?
 Woe! for my children,
Woe! for my fathers, and my country, which in smoke
 is whelmed
 Smouldering, spear-captured
By the Argives; but I in strange land am called
 Bond-servant, leaving Asia,
 Receiving Europa's habitation,
Even the chambers of Hades.

445. ἄτε : Doric form; so throughout.

448. τῷ : dative of advantage. Take it with οἶκον.

450. ὄρμον : accus. of place to be reached. See note, l. 146. The Dorians were one of the three great races of the Greeks (Ionian, Dorian, Aeolian). Sparta and Corinth were Dorian.

451. Φθιάδος in Thessaly, the home of Achilles.

453. Ἀπιδανόν : a river watering the rich plains of Thessaly; tributary to the Peneus.

455. νάσων depends on ὄρμον in l. 450, 'or to (some harbour) of the islands . . . where.'

457. οἰκτράν, κ.τ.λ. : the line comes in here rather awkwardly, but must be taken prospectively of her condition as a slave in the house after landing on the island.

458. ἔνθα, κ.τ.λ. : the island is Delos; the story was that Latona came to Delos and gave birth to Apollo and Artemis, and in honour of their birth the palm and the bay-tree were created by Zeus.

πρωτόγονος, 'created for the first time,' 'new-created.'

459. ἀνέσχε : sing. for plur., 'reared.'

461. ὠδίνος . . . δίας : Latona's travail brought forth children of Zeus, Apollo and Artemis.

462. Artemis was worshipped with song and dance by the maidens of Delos. Cf. Horace, *Carm. Saec.* On earth she was the huntress goddess. See illustration. The τε after Ἀρτέμιδος is out of place and properly connects ἄμπυκα and τόξα. Delos was solemnly purified by the Athenians in the year B.C. 426. Euripides may be alluding to this as familiar to his hearers, and if so, this helps to fix the date of the play.

466. The city of Pallas is, of course, Athens. At her great festival (the Panathenaea) the sacred vestment (*peplus*) was carried in procession embroidered with a representation of the goddess in her war-chariot going out to do battle against the Titans or Earth-giants who rebelled against Zeus. Perhaps the picture of the Titans was on the reverse side of the vestment. The battle is the subject of the sculptures on the frieze of the Parthenon, the magnificent temple of the virgin-goddess (*παρθένος*) on the Acropolis at Athens.

469. ζεύξομαι : not of course to be taken literally. She would work the picture in embroidery. Slave-girls were employed in embroidering the vestment.

479. ἐν ξείνῃ χθονί : a pathetic touch. Cf. in the Psalms, 'How shall we sing the Lord's song in a strange land?'

482. θεράπνην means either (1) 'handmaid' = θεράπειαν or

(2) 'dwelling.' The latter seems to be always the sense in Euripides. *θεράπναν* will then be the accus. governed by *ἀλλάξας*. If the word be taken to mean 'handmaid,' then it is in apposition to *Ἀσίαν* and *θαλάμους* is direct object of *ἀλλάξασα*.

483. *Ἄϊδα* : Doric for *Ἄϊδου*, genitive. *θαλάμους* in apposition to *θεράπναν*. The happy married life in Troy is to be exchanged for the misery of slavery in a strange land, to her literally the chamber of death.

ἀλλάξασα, 'receiving in exchange.' *ἀλλάσσω*, original meaning 'change'; then 'give,' or as here 'receive, in exchange.'

484-628. Second ἐπεισόδιον.

Talthybius comes to fetch Hecuba to perform the last rites for Polyxena. He tells the story of the sacrifice. Hecuba sends a female attendant to fetch lustral water from the sea. She goes herself to the tents to fetch other necessities.

484. *δήποτε*, 'so lately.'

488. *πότερα* : understand *λέξω*. Omit *πότερα* in translation.

489. A difficult passage. Probably Mr. Sidgwick gives the right solution, understanding *ὕμᾱς* (*θεούς*) as subject of *κεκτῆσθαι*. Translate, 'O Zeus, what shall I say? (Shall I say) that thou beholdest men? Or that ye gods have gained this false repute, idly and in vain, being reputed to be a race of gods, whereas (*δέ*) chance overruleth all things among men?'

ἄλλως = 'otherwise than is right,' so 'without aim or purpose,' 'idly,' 'in vain.'

494. *ἀνέστηκεν*, 'is overthrown'; an unusual sense of the word.

497. *ὅμως*, 'nevertheless may it be my lot to die.'

499. *ἀνίστασ'* : *ο* is elided; pres. imper. mid.

μετάρσιον, 'up.'

501. *τίς οὗτος*, κ.τ.λ. : a condensed expression for *οὗτος, τίς εἶ ὅστις οὐκ ἔᾱς*; *οὗτος* is often used in exclamations, 'You there!' Translate, 'Let me be; who art thou? Why dost thou not let my body lie?'

503. *Ταλθύβιος ἦκω* : short for *Ταλθύβιος εἰμί, καὶ ἦκω*.

504. *μετά* : sc. *σε*, 'in quest of thee.'

505. *κάμέ*, 'me too,' as well as my daughter.

506. *δοκοῦν* : cf. l. 121, 'because it is resolved.'

506. ὡς φίλα, 'what welcome tidings.'

511. οὐκ ἔρπ, 'thou hast not then.'

513. ἀπο : anastrophe.

514. τοῦπὶ σέ = τὸ ἐπὶ (crasis) σέ, 'as touching thee.' Cassandra and Helen were still alive, and (as she thought) Polydorus. But she can think now of none but Polyxena.

515. ἄρ' αἰδούμενοι, κ.τ.λ., 'was it with reverence, or did ye come to dreadful violence, as though ye slew an enemy?'

518. κερδᾶναι : with bitter irony, 'to gain a double meed of tears.'

520. πρὸς τάφῳ τε : understand ἔτεγγξα. Translate, 'and I wept too at the tomb.'

521. You should read the story of the similar death of Iphigenia at Aulis in Tennyson's *Dream of Fair Women*. Cf. l. 436.

522. ἐπὶ σφαγάς, 'to see the sacrifice.'

523. χερὸς, 'by the hand,' gen. of the part taken hold of. Cf. ll. 64, 543.

524. ἔστησε, 'made her stand.' See Appendix, Note C.

525. λεκτοί . . . ἔκκριτοι νεανίαί, 'chosen youths select.'

526. σκίρτημα μόσχου σῆς, 'the struggles of thy daughter.'

529. σημαίνει δέ μοι, 'and he signs to me.'

533. Note the difference between σιγή, σίγα, σίγα (σίγαε). ἔστησ' : α is elided. The old man likes to dwell on his own part in the ceremony.

535. δέξαι : aor. mid. imper.

μοι : ethic dative, 'I pray thee.'

536. νεκρῶν ἀγωγούς, 'bringers forth of the dead,' ἀγ. being used as substantive here.

539. λῦσαι with δός, 'grant to us to loose.'

542. ἐπηύξατο : lit. 'added their prayer,' or 'joined his prayer.'

543. κώπης : gen. of part taken hold of, 'by the hilt.' Cf. ll. 64, 523.

546. ἐφράσθη : for the mid. ἐφράσατο, 'perceived.'

552. αἰσχύνομαι, with infin., 'I am ashamed (i.e. refuse) to be called.' Note the difference between αἰσχύνομαι with infin. and with participle. αἰσχ. εἶναι = 'I am ashamed to be (and am not i.e. refuse to be).' αἰσχ. ὦν = 'I am ashamed at being (what I am).' φαίνομαι has a similar double construction.

553. ἐπερρόθησαν, 'murmured applause.'

556. οὐπερ, '(of him) whose power.'

563. τόδε : sc. στέρνον, governed by παῖσιν.

565. *χρήζεις* : sc. *παίειν*.

ἴδε = *hicce*, 'see, here.'

566. *ὁ δ' οὐ, κ.τ.λ.* This figure of speech (the juxtaposition of two contrary expressions) is called oxymoron.

568. *καί*, 'even.'

571. *ἔφῃκε πνεῦμα*, 'yielded up her spirit.'

576. *τοιόδε, κ.τ.λ.*, 'heard such taunts (*κακά*) as these.' *τοιόσδε* is regularly used in reference to what follows. But in l. 580 it refers to what precedes.

579. *περισσά* : adverbial, 'exceeding brave of heart.'

583. *ἐπέζεσε* : *ἐπιζέω*.

584. *ἀναγκαῖον*, neuter adj. for abstract subst. : 'necessity, doom.' *θεῶν*, perhaps a predicate. 'This doom (is) from the gods.'

587. *τόδ' οὐκ ἔα με*, 'this one [i. e. another grief] doth not let me rest.'

588. *διάδοχος* : used here in an active sense 'making woes to succeed on woes,' 'bringing one woe after another.'

589 ff. 'I could not blot out of my mind thy suffering, so as not to mourn it; and yet the excess of grief thou hast taken away, because men have brought me tidings of thy nobleness.'

592 ff. General sense, 'Bad land can be made to give good crops by a good season, good land will fail, if the season be bad; but the evil man will always be evil, and the good man good.'

τυχοῦσα . . . ἁμαρτοῦσα : conditional. 'if it receive,' 'if it miss.'

595. *ἄνθρωποι* : this is called the construction of the whole and the part, the whole being put first and then the two parts, *ἄνθρωποι . . . ὁ μὲν . . . ὁ δέ*. Translate, 'while in men even the evil man . . . the good man.' See l. 1185.

598. *διέφθειρε* : lit. 'nor doth he corrupt,' i. e. 'nor is his nature changed.' The aorist is used for the present in statements of proverbial truths. Hence it is called the gnomic aorist (*γνώμη*, a proverb or maxim).

600. General sense, 'And yet there is a great deal in a good education.' *ἔχει γε*, 'and yet to have been brought up well carries with it at least (*γε*) the teaching of the good.'

τοῦτο : i. e. *τὸ ἐσθλόν*.

602. *οἶδεν* : emphatic, 'he *knows* that which is base (and therefore is without excuse if he does not avoid it) learning it by the law of the good.'

κανών is here used of the standard of right.

603. 'And yet these are but random shafts of thought.'
Cf. Tennyson, *In Memoriam*, lxxxvii :

'When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;
And last the master bowman, he,
Would cleave the mark.'

605. μή . . . μηδένα : double negative, prohibitive in sense,
'that none touch my daughter.'

μοι : ethic dative.

606. τοι : introducing a maxim, or proverbial saying,
'know that in the countless army host.'

608. κακός : i. e. is regarded as an evil man (by his evil companions).

609. The preparation of bodies for burial was regarded as a most sacred duty by the Greeks. The corpse was washed, anointed with the most precious perfumes, and dressed in a splendid garment.

610. ποντίας ἁλός : partitive gen., either (1) with ἔνεγκε, 'some sea water' ; or (2) with βάψασα, 'dipping it in,' &c.
Cf. the beautiful lines of the poet Keats,

'The moving waters, at their priestlike task
Of pure ablution round earth's human shores.'

612. νύμφην, κ.τ.λ., the figure of putting contradictory words (adj. and subst.) together in this way is called oxymoron. Cf. l. 566. 'A bride yet not a bride, a maid no more a maid,' 'virgin wife and widowed maid.'

613, 614. προθῶμαι θ' ὥς μὲν ἄξια, κ.τ.λ. Touchingly beautiful sentences, but difficult to translate, because much would be supplied by the gesture of the actress. Translate, 'And (that I may) lay her out as she deserves, how ? I cannot—but as I can.' The μὲν is answered by δέ. In prose it would be, 'Not as she deserves but as I can.' οὐκ ἂν δυναίμην is parenthetical. Note use of indirect optative with ἄν for the direct present. πόθεν, lit. whence ?

τί πάθω ; what am I to do (lit. suffer) ?

618. κλέμμα, 'any stolen thing from her home (in Troy).'

619. 'Ah ! vision of my home, alas ! once happy halls !
O Priam, lord of wealth surpassing fair, in children most
llest.'

623. εἴτα δῆτα : i. e. in spite of the vanity of riches and power.

ὀγκούμεθα, 'we are puffed up with pride,' one by riches, another by political power.

629-657. Second *στάσιμον*.

THE CURSE UPON THE DAUGHTERS OF TROY AND HELLAS.

For me fated ill,
 For me was fated woe,
 When first Idaean pinewood
 Alexandros hewed him,
 To make his voyage o'er the salt sea surges,
 For love of Helen, whom of women fairest,
 The golden Sun God lightens.
 For toil and slavery
 Far worse than toil are come about me.
 Yea! out of one man's folly,
 Deadly ill to all men
 Came on Simois' land, and woe from others.
 And strife was judged, which 'twixt three daughters
 of the blest
 In Ida a herdsman judged,
 For spear and death and outrage of my halls;
 Yea, too, around Eurotas, the fair-flowing, mourns
 Some tearful Spartan maiden in her home,
 And mother of dead children lays her hand
 Upon her hoary head,
 And tears her cheek,
 Making her nail blood-stained with rendings.

629. *χρῆν*: see note. l. 265. Understand *γενέσθαι* with *συμφορὰν*.

631. *Ἰδαίαν* . . . *ῥῆλαν*: read Tennyson's *Oenone*.

633. *ἐτάμεθ'* = *ἐτάμετο*, 'hewed for himself' (mid.).

634. *Ἑλένας*: read Tennyson's *Dream of Fair Women*, the part where he describes Helen's beauty.

τάν: Doric for *τήν* = *ήν*. The article is used for the relative, in imitation of the older Greek usage in epic poetry.

639. *ἀνάγκαι* = the forced tasks (lit. necessities) of slavery. See l. 362.

644. *ἐκρίθη* . . . *κρίνει*: a play on the double meaning of *κρίνειν*. Paris 'decided,' i. e. 'fixed irrevocably' the strife between Greeks and Trojans, when he 'decided,' i. e. 'pronounced judgment' between the rival goddesses. The story was that Eris (Strife) in a fit of anger cast a golden apple among the goddesses with the inscription, 'For the fairest.' Paris had to judge between Hera, Athena, and Aphrodite, and gave the prize to Aphrodite, raising the envy of the other two.

645. μακάρων : i. e. the gods.

646. ἀνὴρ βούτας : emphatic. It was a wonderful thing that a mere herdsman should pronounce judgment for goddesses.

651. Λάκαινα. It is supposed that the play was produced in the year 424 B. C. If this is so, there may be an allusion here to the mourning of the Spartan women for the men who were slain or taken prisoners at the capture of Sphacteria in the year 425 by the Athenians under Demosthenes and Cleon.

656. δίαιμον : predicate, 'making her nail blood-stained.'

658-904. Third ἐπεισόδιον.

Hecuba learns the sad truth about Polydorus. Agamemnon comes to fetch her to the funeral rites of Polyxena. She tells him the tale, and appeals for his aid. He fears the army, but at last reluctantly yields so far as to allow a messenger to be sent to Polymestor to ask him to come to see Hecuba, bringing his children.

659. θῆλυν σποράν : poetical for γυναῖκας.

660. στέφανον : a wreath or chaplet was awarded to the victor in the games. The word is of course used here with bitter irony.

661. τί δέ : understanding some word like ἀγγέλλεις or φέρεις.

βοῆς : gen. of cause, 'because of.'

662. ὥς : an exclamation, 'how.'

664. εὐφημεῖν στόμα, 'to speak good-omened words with the mouth.'

στόμα : acc. of respect.

665. καὶ μὴν : generally used to indicate some new actor coming upon the stage, 'see.'

666. ἐς . . . καιρόν, 'just in time for (i. e. to hear) thy words.'

672. ἥς, κ.τ.λ. : lit. 'whose burial was announced to be having zealous attention (σπουδῇν) by the hand of all the Achaeans.' Or perhaps Ἀχαιῶν may be genitive with σπουδῇν and διὰ χερός may be adverbial - 'actively.' Translate, 'whose burial I was told was having the anxious active care of all the Achaeans.' Cf. ll. 572 ff.

676. κάρα . . . Κασάνδρας : a periphrasis for Cassandra.

678. ζῶσαν λέλακας, 'thou criest aloud of one living.'

λέλακα : perf. with pres. meaning of λάσκω.

682. μοι : ethic dative, 'I thought.'

685. νόμον βακχείον, 'a bacchic strain' in allusion to the wild songs of the Bacchanals in honour of Bacchus, 'a frenzied tale of woe.'

686. ἐξ ἀλάστορος, κ.τ.λ., 'lately learning of my sorrows from the avenging god.' She had been forewarned in the dream; l. 72 ff.

688. ἔγνως γάρ, 'knowest thou then.'

689. δέρομαι. She seems to see the dreadful deed in imagination.

690. ἕτερα, κ.τ.λ. : i.e. 'one set of woes after another,' 'woes upon woes light upon me' Latin *altera super altera*. ἀπό : lit. 'springing from,' each woe being regarded as the result of a previous woe.

692. ἐπισχῆσει : lit. 'shall stop me,' 'shall come upon me.'

698. κυρῶ : present used vividly for past tense.

699. πέσημα : substantive used rather strangely with a gen. of the instrument of the fall, 'felled by gory spear.'

701. πόντου : gen. governed by the ἐξ in ἐξήνεγκε.

ἔμαθον, 'I understood' (all too well).

705. παρέβα : Doric for παρέβη, 'escape me.'

709. τίς γάρ; 'who then?'

οἶσθα, 'knowest thou how to?' i.e. 'canst thou?'

711. ἔν', 'where,' i.e. 'with whom,' governing the indic. in this sense.

712. ὥς : final, 'in order that.'

714. ἄρρητα : perhaps understanding λέγω from preceding line.

718. διεμοιράσω : aor. mid. indic. 2nd pers. sing. διαμοιράω. Note that the α is kept in the aorist after ρ.

722. ἔθηκεν, 'made.'

724. ἀλλὰ . . . γάρ, κ.τ.λ. : the ἀλλὰ belongs to σιγῶμεν, the sentence with γάρ being a parenthesis, 'but let us from henceforth keep silence, for,' &c.

727. ἐφ' οἷσπερ : condensed for ἐπὶ τούτοις ᾗ, 'on those conditions which.'

731. τὰκεῖθεν : ἐκεῖθεν for ἐκεῖ, 'all things there.'

732. ἐστίν : supply πεπραγμένον.

733. ἐπὶ σκηναῖς : the body lay at the back, near the tents.

734. Ἀργείων (ἐστὶ), 'he is not (one) of the Argives.' The two sentences are loosely coordinated.

737. δράσω, προσπέσω : deliberative (aor.) subjunctives. φέρω : deliberative pres. subj.

745. ἄρα, κ.τ.λ. : lit. 'can it be that I am (ἄρα . . . γε) reckoning this man's mind more (than I ought) in the

direction of (πρός) hostility (adjective in the neuter used for abstract substantive) when he is not (gen. abs.) hostile? General sense, 'is this man really my friend after all?'

748. ἐς ταῦτόν : supply ἐμοί, 'to the same (conclusion) as I have' (τὸ αὐτόν for τὸ αὐτό).

ἐγώ : supply βούλομαι.

751. καὶ, 'even if,' καὶ ἔάν. Translate, 'whether or not.'

752. γουνάτων, κ.τ.λ. : genitives of part taken hold of, 'I implore thee by (i.e. clasping) these knees of thine.' This use is confined to poetry. Cf. l. 147.

756. τιμωρουμένη : note the difference of meaning and construction between τιμωρεῖσθαι and τιμωρεῖν. See Vocabulary or Lexicon, 'so long as I punish.'

758. καὶ δὴ : used in calling attention. Translate, 'to what aid, then, dost thou,' &c.

760. οὗ : governed by κατα in the verb, 'o'er which.'

764. οὐ τῶν, κ.τ.λ. : supply ἐστί, 'he is not one of.'

766. ἀνόνητά γε, 'yea, all in vain,' neut. pl. of adj. used as adverb. Supply ἔτεκεν.

769. ποῖ . . . χωρίσας, 'whither . . . sent he him apart?'

774. τίνος, κ.τ.λ. ; supply 'could he have perished?' Translate, 'by whose hand else?'

776. τοιαῦτ, 'even so' (lit. such things). A natural way of saying 'yes.'

782. ὦδε : pointing to the mangled corpse.

784. λοιπόν : sc. ἐστί, 'there is no evil left for me to suffer.'

786. τὴν τύχην αὐτήν : i.e. 'evil fortune personified' (δυστυχία). No one can be more unfortunate than I except 'Misfortune' herself.

787. ὧν περ οὔνεκα, 'for what cause.'

791. τοὺς : sc. θεούς.

793. ἐμοί perhaps with κοινῆς, 'though he oftentimes shared the board with me at my house' ('in my roll of friendship being first among my friends').

794. ξενίας, κ.τ.λ. : abstr. for concrete = ξένων, 'in the number of my friends.'

795. τυχῶν ὅσων, κ.τ.λ., 'obtaining what he ought (to have obtained),' i.e. due hospitality, 'and receiving anxious care at my hands.' The lines 794 and 795 are perhaps spurious.

799. χῶ, κ.τ.λ., 'and the (καὶ ὁ) law that is above all gods.' The sense is that the gods themselves are under the rule of the eternal law of right and wrong.

800. νόμῳ, κ.τ.λ. : supply εἶναι, 'for by law (or custom) we believe the gods to exist.' Another argument to prove the supremacy of law. Belief in the existence of God is enjoined to mankind by commandment. The exact meaning of the word νόμος is difficult to give in English. Euripides plays on the different meanings of the word.

801. καὶ ζῶμεν, κ.τ.λ., 'and (by law) we live having things unjust and just defined for us.'

ᾠρισμένοι : middle voice, in the sense of having something done for oneself.

802. ὅς : the antecedent is νόμος, 'and if this law.'

ἀνελθών : lit. 'coming up to thee,' i.e. 'being referred to thee.' Agamemnon was, as it were, the final court of appeal.

διαφθαρήσεται, 'shall be dealt with corruptly.'

803. δώσουσιν : the subject is the same as the antecedent to οὔτινες.

804. φέρειν : see Vocabulary.

805. ἴσον, 'equal,' i.e. 'just,' 'impartial.' τῶν ἐν ἀνθρώποις, 'in human affairs.' Note the emphatic double negative.

806. ἐν αἰσχρῷ θέμενος : lit. 'putting among the disgraceful,' i.e. 'regarding as disgraceful.'

807. ὥς, κ.τ.λ. : as a painter stands a little way off to get a better view of his picture.

τε would in prose follow ὥς.

812. ποῖ, κ.τ.λ., 'whither dost thou withdraw thy foot from me?' The accus. μ' is governed by ὑπεξάγεις πόδα, which forms one phrase equivalent to ὑποφεύγεις. For the use of ὑπό in composition see note l. 6.

816. πειθῶ, κ.τ.λ., 'but persuasion, which is alone the ruler among men, we do not any more strive to learn to the utmost (ἐς τέλος) by offering rewards.' The meaning is that education ought to include the art of persuasion. The Athenians paid large sums to the so-called 'Sophists' who taught rhetoric and general education. The passage is a sly hit at the insufficiency of education in the time of Euripides.

818. ἵν' ἦν πᾶτέ : this is an example of ἵνα used with the indicative to express a purpose that might have been, but has not been fulfilled. Translate, 'in order that it might have been possible to persuade.'

819. βούλοιτο : indefinite optative, 'whatsoever one might wish.'

821. οἱ μὲν τοσοῦτοι. 'the (so) many children (that I had).'

823. τόνδε, 'yonder.' She points to the smoke yet rising from the ruins of Troy, and visible from the Chersonese.

824. τοῦ λόγου . . . τόδε, 'this part of the argument.'

827. ἡ φοιβάς, κ.τ.λ., 'whom the Phrygians call Cassandra the inspired.' Either the accus. or nom. may be used after καλοῦσι. The emphasis is on φοιβάς. Κασάνδρα is an emendation proposed by Hermann for the manuscript reading Κασάνδραν. If the manuscript reading be retained the line would mean 'the prophetess whom the Phrygians call Cassandra.' But there would be little point in saying that the Phrygians called her Cassandra, unless she had two names, one Greek and the other Phrygian.

828. ποῦ, 'in what action.'

830. χάριν τίν', 'what return for.'

834. καλῶς goes with both δρῶν and δράσεις.

ὄντα κηδεστήν, 'one who is thy kinsman' (by marriage, because he was brother to Cassandra).

836. εἴ μοι γένοιτο : εἰ with the optative expresses a wish for something not yet attained, 'Oh that I might have.' It is really the protasis of a condition with the apodosis suppressed. (See Appendix, note A.)

838. Δαιδάλου : Daedalus, lit. 'cunning worker,' the famous artist of Crete, who worked for Minos, king of Crete.

843. εἰ καὶ μηδὲν ἔστιν, 'although it be as nought,' i.e. either 'nothing to thee' or 'of no avail.' Others interpret, 'although she (ἡ πρεσβύτις) be as nought.'

ῥμws : supply παράσχες.

844. ἔσθλοῦ : supply ἔστιν, 'it is the part of.'

845. τοὺς κακοὺς : object (not subject) of δρᾶν κακῶς.

846. συμπίπτει : probably a variety for συμβαίνει, 'happen.'

847. ἀνάγκας : here used in the sense of 'relationships,' like the Latin *necessitudo*.

διώρισαν : gnomic aorist, 'define.'

848. Agamemnon, Hecuba's natural enemy, is now her friend, while Polymestor, who ought to be her friend, is become her enemy.

τιθέντες, 'making,' a use very common in poetry.

851. δι' οἴκτου . . . ἔχω, 'hold in pity' = 'pity.'

853. τοῦ δικαίου governed by οὔνεκ'.

854. φανείη : the subject is probably δοῦναι δίκην, 'if haply any way of vengeance should appear possible.'

854-5. The ὥστε follows πως, 'if it i.e. vengeance δίκη) might come (frequent use of φαίρομαι in tragedy for the appearance of a deliverer, in some way (πως) so as to be well with thee, (and if) at the same time I might not seem,' &c. Agamemnon

is thinking of his own interests. He does not wish the army to think that he is planning vengeance upon Poly-mestor in order to please Cassandra.

857. ἔστιν . . . ἧ : lit. 'there is (a point) in which' = 'in some wise.'

860. χωρίς, κ.τ.λ. : this is Hecuba's private matter and has nothing to do with the army.

861. πρὸς ταῦτα : lit. 'looking towards,' 'having regard to these things.' Translate 'therefore.'

862. προσαρκέσαι : infin. depending on the adj. ταχύν, 'swift to aid.'

864. Even the great king Agamemnon is a slave.

866. πόλεος, a form of the genitive found in the Attic poets.

867. εἵργουσι, κ.τ.λ. : (1) either (taking the μή with χρῆσθαι) 'prevent him from following his own inclination according to his better judgment.' In this case μή is the regular redundant use of μή with the infinitive after verbs of preventing; 'prevent him so as not to use,' i.e. 'prevent him from using.' But μή seems naturally to belong to κατὰ γνώμην. (2) Or (taking μή with κατὰ γνώμην) 'force him to adopt a course of action not in accordance with his better judgment.' But this involves an unusual rendering of εἵργουσι. On the whole, 2 seems preferable.

868. πλέον νέμεις, 'assignest more weight than is right.'

870. ξύνισθι : from ξύνοιδα ; lit. 'know with me,' i.e. 'be in the secret with me,' 'connive at it.'

871. συνδράσῃς . . . μή : the aor. subj. is regularly used with μή to express a prohibition. Cf. the Latin use of *ne* with perf. subj.

872. ἑπικουρία = ἐπικουρία. The elision of the first vowel of a word after a preceding vowel is called prodelision. Cp. 1125.

873. πάσχοντος, κ.τ.λ. : gen. abs. 'when the Thracian suffers.'

πείσεται : fut. of πάσχω.

874. μή δοκῶν : supply εἵργειν.

ἐμὴν χάριν for ἐμοῦ χάριν, as we say 'for my sake,' as well as 'for the sake of me.' Cf. l. 1243.

875. τὰ . . . ἄλλα : acc. of respect.

θάρσει : parenthetical.

882. τὸν ἐμὸν φονέα : Polymestor has murdered Hecuba as well as Polydorus.

883. ἀρσένων : gen. of the object, 'power over men.'

884. General sense, 'Many women can overcome one man, especially when they use craft.'

885. μέμφομαι, 'distrust,' 'despise.'

886. Αἰγύπτου: the daughters of Danaus murdered the sons of Aegyptus, who were to be their husbands, on their wedding night. There were fifty sons of Aegyptus and fifty daughters of Danaus. Only one son, Lynceus, was spared by one of the daughters, Hypermnestra.

887. Λήμνον: the legend was that the women of Lemnos slew their husbands.

888. τόνδε μέν, κ.τ.λ., 'cease this talk.'

889. πέμψον . . . ἀσφαλῶς, 'give safe conduct.'

μοι: ethic dative, 'I pray thee.'

890. πλαθεῖσα: aor. pass. (from root πλα-) of πελάζω.

892. σὸν . . . χρέος, 'for thy advantage.' χρέος here used like χάριν (l. 874).

896. μιᾷ φλογί: some word must be supplied, 'consumed in one flame.'

πλησίον, 'side by side.' The bodies were first burnt on a funeral pyre, and the ashes then buried in the earth.

897. κρυφθῆτον: weak aor. pass. subj. dual of κρύπτω.

899. πλοῦς, 'time for sailing.'

οὐκ ἂν εἶχον: lit. 'I should not have had (the means), i.e. 'have been able.'

901. ὀρῶντας, 'watching for.'

902. γένοιτο δ', κ.τ.λ.: Agamemnon distrusts what is to come, 'may all somehow be well.'

905-952. Third στάσιμον.

THE SACK OF TROY.

Thou, O fatherland of Troy,

City of those not sacked no longer shalt be called;

So great a crowd of Hellenes holds thee round about

Sacking with spear, with spear.

And of thy diadem of towers

Thou hast been shorn, and sore defiled

With stain of smoke most pitiful.

Ah me! no longer shall I walk in thee.

At midnight I was ruined

When after feasting pleasant sleep upon the eyes

Is shed, and from the songs and choral sacrifice

Making us all to cease

My lord within his chamber lay,

His polished spear upon the hook,
 Seeing no more the sailors' host
 Treading the land of Ilian Troy.
 But I with binding snood
 Was ordering my hair,
 Gazing in the rays unending
 Of the mirrors wrought of gold,
 That I might fall upon my bed for rest.
 And a cry went up the city;
 This was the shout in Ilium's city, 'Ho!
 Ye sons of Hellenes, when, oh when will ye,
 Sacking the tower of Ilium, come home?'
 Then leaving my dear couch
 With single robe, like Dorian maid,
 Sitting, suppliant of the holy
 Artemis, I gained, ah! nought!
 But seeing my husband slain, am led
 Over the deep salt sea,
 And looking back upon my city, when
 The ship hauled homeward sheet, and me from land
 Of Ilium parted, ah! with grief I swooned,
 Helen, the sister of the Twins, and Ida's herdsman,
 Fell Paris, dooming to a curse, because
 That marriage--marriage none, but some Avenger's woe
 Reft me of my fatherland, and drove from home;
 Her ne'er may ocean's wave bring back again,
 Ne'er may she reach her father's home.

905. This chorus is one of the most dramatic of all the choric songs in Euripides.

908. ἀμφί: separated from κρύπτει by the figure called *τμήσις* ('cutting'), 'hides thee round about,' 'wraps thee round.'

910. ἀπό belongs to κέκαρσαι, from which it is separated by 'tmesis.' So κατά in next line belongs to κέγχρωσαι. See 908.

στεφάναν: acc. governed by ἀποκέκαρσαι (mid.), 'thou hast had shorn away.'

912. κηλῖδα: cognate acc. with κατακέγχρωσαι.

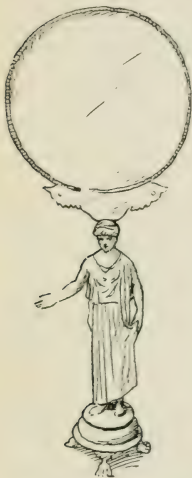
913. ἐμβατεύσω, 'walk in'; cf. in the Psalms, 'Walk about Sion, and go round about her.' The grief of the women over their fallen city is the same as that of the Jews over Jerusalem.

916. χοροποιῶν: the sacrifices were accompanied with dances round the altar.

μολπᾶν : Doric for μολπῶν. So θυσιᾶν.

917. καταπαύσας, 'making me to cease.'

920. ξυστόν : properly an adjective, ἔγχος ('spear') being understood. It may be taken as a kind of nominative absolute, or an acc. governed by some word like ἀγκρεμάσας ('having hung up').



BRONZE MIRROR. (In the British Museum.)

921. The Grecian fleet had retired to Tenedos in order to deceive the Trojans.

926. ἀτέρμονας : a picturesque epithet. As ἐνόπτρων is plural we may suppose that there were many mirrors hung in the room, and the reflection of mirror within mirror seemed to give the idea of an endless, ever-retreating, image. Readers of *Alice through the Looking Glass* can appreciate the mysteries (from the humorous side) of this untravelled world. The mirrors of the ancients were made of polished metal, not of glass, the manufacture of which had not been discovered.

928. ἀνά : governing πόλιν, or by tmesis with ἔμολε.

933. μνόνπεπλος, κ.τ.λ. : there were usually two garments worn, the χιτῶν, or tunic, and the ἱμάτιον or χλαῖνα, a loose flowing robe worn over the tunic, and fastened at the shoulder with a brooch (περόνη). The Spartan women seem to have worn only the χιτῶν.

936. οὐκ ἤνυστα : understanding οὐδέν, lit. 'I did not effect anything,' i.e. 'I did not obtain answer to my prayer.'

940. πόδα : either metaphorically of the ship's 'foot,' or literally of the 'sheet' rope (of the sail).

946. αἰνόπαριν : strictly a substantive, like δύσπαρις in Homer, and may be taken as such in apposition to βούταν, or as an adjective in agreement with βούταν.

950. ἐξώκισεν . . . οἶκων : a pleonastic expression, οἶκων not being actually needed to complete the sense.

953-end. Fourth ἐπεισόδιον.

Polymestor arrives. Under pretence of showing him some buried treasure, Hecuba entices him and his children within the tents.

955. σέθεν : Epic genitive of σύ, used in poetry.

956. οὐδέν πιστόν, 'nothing to be trusted' or 'relied upon.'

957. αὖ may be taken with οὔτε, 'nor again' ('farther', or with πράξειν, 'nor that one who is faring well will not again fare ill.' The first is more natural from the position of αὖ. The whole sentence is substantival, in apposition to οὐδέν.

958. φύρουσι, 'confound.' (φύρειν : lit. 'to mix' (a potion). Cf. 959.)

αὐτά : i.e. 'prosperity and adversity,' or 'human life generally.'

πάλιν τε καὶ πρόσω, 'backwards and forwards,' 'this way and that.'

959. ἐντιθέντες : as though mingling a potion for men to drink. Cf. the expressions 'cup of joy,' 'cup of sorrow.'

ἀγνώσια : in blind ignorance of what is to come.

961. προκόπτοντα : agreeing with ἐμέ or τινά, subject of θρηνεῖν. προκόπτειν is literally used of the pioneers of an army, and so comes simply to mean 'advance.'

ἐς πρόσθεν κακῶν : either (1) lit. 'to the front of evils,' i.e. 'ahead of evils'; or (2) ἐς πρόσθεν = 'forwards,' and κακῶν is the partitive genitive with προκόπτοντα = 'making no forward advance in misfortune.' Perhaps the latter is best.

962. ἀπουσίας : gen. of cause.

σχές, 'hold,' 'stay thy reproof.'

963. τυγχάνω : pres. (vivid) for past.

964. ἀφικόμην : sc. οἴκαδε.

965. ἤδη, κ.τ.λ., 'this maid of thine meets me at the very moment when I was lifting my foot (to go) out of my house (to come and see you).'

αἶροντί μοι : dative governed by ἐς ταυτόν, lit. 'at the same time with,' &c.

968. ἐναντίον, 'face to face.'

970. ὅτω, κ.τ.λ. : some commentators have supposed these lines to be corrupt, but it is more natural to suppose that the poet means Hecuba's speech to be abrupt and halting. She has her own reasons for not wishing to look Polymestor in the face. ὅτω has no antecedent. Hecuba in her assumed

or real agitation speaks abruptly and enigmatically; 'For (before one) by whom I was seen in my prosperity . . . shame covereth me.'

αἰδώς μ' ἔχει = αἰδοῦμαι, and hence τυγχάνουσα is put in the nomin.

971. ἵνα, 'where' = 'in which.'

972. ὀρθαῖς, lit. 'straight' = 'unflinching,' 'unaverted.'

973. αὐτό : viz. 'that I cannot look thee in the face.'

σέθεν : objective gen., 'towards thee,' σέθεν, poetical form for σοῦ.

974. ἄλλως, 'on other grounds,' 'besides.'

αἰτίον τι : predicate, understanding ἔστι. The neuter of the adjective is used here as a substantive = 'cause.' τι may be rendered 'in some sense,' 'to some extent.'

καί, 'also.'

νόμος, 'custom' (subject).

975. γυναῖκας, κ.τ.λ. : substantival clause; in apposition to νόμος.

976. τίς χρεία σε : supply ἔχει, i.e. 'in what hast thou need of me?'

977. τί χρῆμα : acc. of respect, 'as to what thing,' i.e. 'for what purpose.'

ἐπέμψω for μετεπέμψω.

τὸν ἐμὸν πόδα : lit. 'sent for my foot,' i.e. 'sent for me to come.'

978. ἑμαυτῆς, 'of myself' = 'of mine own.' δὴ gives mysterious emphasis to ἑμαυτῆς.

979. μοι : ethic dative, 'prithce.'

981. ἐν ἀσφαλει : adjective used for substantive, 'in safety.'

ἐρημία : the fact that we are alone is a guarantee of safety.

984. μὴ always has a slightly different sense from οὐ. Here it has a generic force; 'the class of) friends who fare not well, 'such of his friends as fare not well.'

985. ἔτοιμος : supply ἐπαρκεῖν.

986. εἰπέ παῖδα, 'tell me about the child.'

Πολύδωρον : in apposition to παῖδα.

989. μάλιστα, 'most surely'; supply ἤ.

τοῦκείνου . . . μέρος : acc. of respect, 'as far as concerns him.'

990. Hecuba speaks with concealed irony, 'What a clever lie!'

992. τῆς τεκούσης τῆσδε . . . μου, 'me, his mother.' gen. governed by μέμνηται, τῆσδε being often thus used in speaking of oneself. τι = 'at all' (lit. 'in anything').

993. ὧς is used for πρὸς as a preposition, meaning 'to,' 'towards,' with persons only.

996. τῶν πλησίων would naturally = 'thy neighbours,' πλησίον being used as an adverb with the article (like οἱ πρῖν, οἱ νῦν) οἱ πλησίον (ὄντες = 'those who are thy neighbours.' But here τῶν πλησίων is used in the unusual sense of 'the things which are thy neighbours.' The full phrase would be τὰ τῶν πλησίων, and the genitive would be τῶν τῶν πλησίων. One of the articles is omitted. It is possible, however, that τὰ πλησίον may have meant 'the things near to thee,' i.e. 'thy neighbour's things,' in which case there would be no omission of article. Translate, 'neither lust after the things of thy neighbours.'

997. ἥκιστα used like Latin *minime* as a negative, 'by no means.'

ὄναίμην, κ.τ.λ., 'may I enjoy what I have got'; τοῦ παρόντος being contrasted with τῶν πλησίων l. 996. Note the optative in principal clause expressing a wish—the regular use.

τοῦ παρόντος: partitive genitive. Polymestor has his own meaning for the words, which the spectators would understand. He has an uncomfortable feeling that 'ill-gotten gains never prosper.'

1000. ἔστω φιληθείς, κ.τ.λ.: the subject is unexpressed, Hecuba meaning to speak obscurely. It may be (1) λόγος, or (2) παῖς, or (3) χρυσός. It seems easiest to understand λόγος from the preceding line, 'May my speech (what I have to say) be as dear to thee as thou art now dear to me.' Of course Hecuba really means 'may my speech be as hateful to thee,' &c. Polymestor is impatient and interrupts, eager to know what secret she has to disclose. Some commentators prefer to alter the reading to ἔστ', ᾧ, and make Hecuba's sentence continued in l. 1002; the sing. verb ἔστ' would be followed by a subject in the plural (σχῆμα Πινδαρικόν) in that case.

1004. εὖσεβής: again in bitter irony. Cf. in *Julius Caesar*, Antony's speech, 'Brutus is an honourable man.'

1007. τῇδε, 'in this way,' 'it is wiser so.'

1008. ἵνα: local 'where'; supply εἰσίν.

1010. γῆς: genitive depending on ὑπέρ in the verb, 'rising up above the earth.'

1011. ἔτι . . . τι, 'anything further,' 'anything more.' Cf. the French *encore* and the German *noch*.

1012. οἷς: governed by σύν in the verb, 'with which I came forth (from Troy).'

1013. *πέπλων, κ.τ.λ.* : supply ἔχεις with the first clause; 'Hast thou it within thy robes, or hast thou it concealed' (somewhere else) ?

κρύψας ἔχεις : stronger than *κέκρυφας* = 'hast thou concealed it, and hast thou got it ?'

1015. αἶδε *(haecce)*, 'here are the fences wherein the ships of the Achaeans are stationed.' The ships were drawn up on the shore, and protected by a palisade.

ναύλοχοι : lit. 'affording station for ships.'

1021. ὧν governed by δεῖ, 'of which there is need (to) thee' = 'of which thou hast need.' Polymestor thinks Hecuba speaks of his going home again. She means that he will go to Hades.

1022. Lyric Interlude.

THE DOOM OF POLYMESTOR.

'Not yet hast thou paid, but perchance shalt pay the penalty,
As a man staggering falleth into troubled water without
haven,

From thy dear heart rending the life¹.

For wherein that which gives a pledge

To man's justice and to gods falleth into one,

Deadly, deadly is the curse.

And hope shall baulk thee of this way, which brought thee

To deadly Hades, ah ! unhappy man !

And by a hand unwarlike shalt thou leave thy life.'

1023. A short chorus allows time for the attack upon Polymestor to begin.

1025. ἀλίμενον, κ.τ.λ. : these lines are difficult. It is not clear what is the metaphor, and the reading is not altogether certain. (In the text ἐκπεσεῖ is omitted after λέχριος as a probable emendation.) ἀντλον may mean 'the hold' of a ship or 'the bilge-water' in the hold. Probably here the latter meaning is predominant, and the word is extended to mean any troubled water from which there is no haven of escape. λέχριος : the idea seems to be that Polymestor is walking 'in slippery places,' and suddenly staggers and falls on one side. In the translation φίλας καρδίας is taken with the words

¹ Or perhaps 'because thou didst take away a dear heart's life,' i.e. the life of Polydorus; taking καρδίας as possessive genitive.

which follow; this, on the whole, gives the best sense. The metaphor may be of a man walking along the ship's gangway and tumbling into the hold, where he finds bilgewater, which is Hades. If so, it is not a very dignified one.

ἀμέρσας : the root meaning of ἀμέρδω is 'deprive of,' 'be-reave of.' Here, however, it appears to be used in the sense of 'rob,' 'take away.' **φίλας καρδίας** may be either (1) gen. of separation, 'robbing thy life from thy dear heart,' or (2) gen. of possession, 'robbing thy dear heart's life.'

1029. **τὸ γὰρ ὑπέγγυον**, κ.τ.λ. : 'where that which is liable to justice (human law) and to gods (divine law) falls together,' i.e. 'coincides.' **ὑπέγγυος** = 'liable to be called to account.' Polymestor was responsible both to Priam and Hecuba, and also to the gods, when he took Polydorus into his care. He was guilty before God and man.

1032. **ὁδοῦ** : probably gen. of separation governed by **ψεύσει**. Others take it with **ἐλπίς**; see translation.

1035. **φέγγος** : accus. of respect.

1035-end. **ἔξοδος**.

Conclusion of the play. Polymestor is outraged and his children murdered. He tells the story to Agamemnon and appeals to him. Hecuba makes her defence. Agamemnon gives judgment. An unseemly wrangle follows between Hecuba and Polymestor; the latter prophesies the fate of Hecuba and Agamemnon.

1037. **μάλ' αὖθις** : **μάλα** strengthens the word, with which it goes, 'again, again!'

σφαγῆς : genitive of cause, with **ὦμοι**.

1039. **οὔτι μὴ φύγητε**, 'in no wise shall ye escape.'

οὐ μὴ is used with the aorist subjunctive to express a strong denial. The construction is generally explained as elliptical. 'There is no fear lest ye escape,' 'no chance of your escaping.' It is possible, however, that the **οὐ μὴ** is simply a double negative, and the subjunctive a trace of an older future use, i.e. 'ye shall by no means escape.' (This usage must be carefully distinguished from **οὐ μὴ** with the fut. *indic.* (sometimes printed with the interrogative sign) which carries the force of a strong *prohibition*. **οὐ μὴ ποιήσεις ταῦτα**, 'do not do this.')

1040. **βάλλων**, 'smiting' (with my fist).

μυχούς : a regular word for the women's inner apartments.

1041. βαρείας, κ.τ.λ., 'the blow of a heavy hand is launched.'

1042. βούλεσθ' ἐπείσπῃμεν; a combination of a simple question and a deliberative question, 'Is it your will that we rush in?'

1047. καθεῖλες; 'didst thou entrap?'

κρατεῖς; 'hast thou him in thy power?'

1052. ξύν, 'with the help of.'

1053. ὅδε, *hicce*, 'behold! he comes.'

1055. Θρηκί: dative of advantage, 'stand aside for.'

θυμῷ: dat. with ζέοντι, 'boiling with rage.'

1056. πᾶ: Doric form.

βῶ . . . στῶ . . . κέλσω: deliberative subjunctives. κέλσω, strictly a nautical word, understanding ναῦν. Translate, 'whither shape my course?'

1058. τιθέμενος, 'making for myself,' i. e. 'imitating.'

ἐπὶ χεῖρα, 'on hand' (and knee).

κατ' ἵχνος, 'on the track.'

1059. ποῖαν: supply ὁδόν.

1061. ἐξαλλάξω: lit. 'take in exchange,' 'take in turn.' See note, l. 483.

1065. μυχῶν: with ποῖ, 'into what corners.'

με πτώσσουσι is strictly intransitive, but here takes an accusative, 'cower from me.' Or πτώσσουσι φυγᾶ may = φεύγουσι.

1067. ἀκέσαι: *o* is elided. Be careful of the parsing of this word.

1068. ἀπαλλάξας, 'relieving me from,' 'ridding me of.' Contr. l. 1108.

τυφλόν . . . φέγγος: example of the figure called oxymoron; ep. l. 612.

1070. πόδ' ἐπάξας: lit. 'rushing (with) my foot,' i. e. 'rushing.' πόδα perhaps a descriptive accusative (or accus. of the instrument of motion.—Liddell & Scott). Cp. l. 53.

1073. ἀρνύμενος, 'winning for myself outrage (upon them), as requital for my maltreatment,' = 'blindness,' 'blind light.'

1076. διαμειρᾶσαι: explanatory (epexegetic) infinitive.

1078. ἐκβολάν: perhaps alluding to the practice of exposing children on the mountains for wild beasts to prey upon them, 'savagely cast out to be a prey upon the mountains.'

1080. ναῦς ὅπως, κ.τ.λ. The explanation of this passage seems to be that Polymestor suits the action to the word. φᾶρος is the word for the long outer robe (ἱμάτιον) worn by

men. It is also used for a sail of a ship. Polymestor girds his robe round him with his girdle, so that it may not entangle his movements, and compares himself (somewhat confusedly, it must be admitted) to a ship shortening or furling sail, and 'coming about' (*κάμπτειν*). 'Girding this linen robe, like a ship, with sea-going ropes.' Metaphors of this kind strike us as laboured and even comical, but it must be remembered that the Athenians were born sailors, and loved all references to the sea.

1084. ὀλέθριον κοίταν, 'this murderous lair,' i. e. the women's hiding-place.

τέκνων with φύλαξ.

1086. δεινά, predicate.

τάπτιμία = τὰ ἐπιτίμια. 'the penalty.' Some edd. insert here a line δαίμων ἔδωκεν, ὅστις ἐστὶ σοι βαρὺς.

1090. κάτοχον, 'possessed by Ares,' i. e. under the sway of the god of war.

1098. λώβας : causal genitive.

1099. τράπωμαι . . . πορευθῶ : deliberative subjunctives.

1100-1106. General sense, 'Shall I fly to heaven or to hell?'

1101. ἀμπτάμενος : syncopated form for ἀναπτάμενος. Take ἔνθα before Ὁρίων.

1105. Ἀίδα : Doric for Ἀιδου.

1106. πορθμόν : i. e. the Styx. Charon was the ferryman.

ᾄξω, 'shall I fly (to),' with direct accusative.

1107. ξυγγνωστά : supply ἐστί, 'it is pardonable'; plural used for singular.

κρείσσονα, κ.τ.λ., 'evils too heavy to bear.'

φέρειν : epexegetic infinitive. Subject of φέρειν, τινά understood.

1108. ἔξαπαλλάξαι. Probably the subject is τινα, the object ἑαυτόν understood. Tr. 'to rid oneself of.' Cp. 1068.

1109. οὐ γάρ, κ.τ.λ. 'For Echo, child of the mountain rock, no longer silent, crieth aloud throughout the host, making tumult.' In classical mythology Echo was a nymph, daughter of Air and Earth, who pined away for love of Narcissus, until nothing remained of her but her voice—

'Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell.'—MILTON.

1112. ᾗσμεν : short Attic form for ᾗδουμεν, plup. of οἶδα. Verbs of perception take the participle (πρόσοντας) instead of the infinitive.

1113. παρέσχεν : we should have expected παρέσχεν ἄν, 'would have caused.' But the simple tense without ἄν is sometimes used in the apodosis of a conditional sentence. We have the same idiom in English, 'If thou hadst been there, my brother had not (= would not have died.)' (Cf. in Horace, *Car.* ii. 17. 28 *sustulerat* for *sustulisset*.)

1115. φωνῆς may be governed by ἡσθόμην (which sometimes takes the gen.), or by ἀκούσας. Probably the latter, 'I perceived (thee, by hearing thy voice.' Polymestor, of course, is blind.

1119. ἄρα : emphasizes ὅστις, whoever he was.'

1121. οὐκ ἀπώλεσ' : corrective of ἀπώλεσε, 'nay, not destroyed.'

μειζόνως : understand ἐπραξε or some such word.

1123. ἀμήχανον : lit. 'without means or resource' (a negative, *μηχανή*) ; then in passive sense, 'not to be explained,' 'inconceivable,' 'dreadful.'

1125. ποῦ 'σθ' : 'σθ' = ἐστι. Cp. l. 872.

1127. τί πάσχεις ; 'what ails thee?'

1128. μέθες μ' ἐφείναι : lit. 'let me go, . . . to lay.' ἐφείναι, epexegetic infinitive (= ὥστε ἐφείναι). Translate, 'unhand me! let me lay,' &c.

1129. τὸ βάρβαρον : neut. adj. with article used for the abstract noun (like τὸ καλόν = beauty), 'thy savagery.' The word is appropriately used of Polymestor who was a barbarian in the eyes of the Greeks.

1132. λέγοιμ' ἄν, 'I will tell thee.' The optative with ἄν is frequently used in conversation for a modified future. Strictly the phrase means, 'I would speak (if you would allow me).' So we say in English, 'I would say,' 'I would venture to suggest.'

1134. τρέφειν : epexegetic infinitive.

1135. δή, 'I suppose,' 'it would seem.'

1137. ὥς εὖ, κ.τ.λ. : supply ἔκτεινα. ὥς = 'how.'

1138. Polymestor, with miserable treachery, endeavours to make capital out of his murder, by pretending that he committed the crime for the sake of the Greeks.

1139. ἀθροΐση . . . ξυνοικίση : strict sequence would require the optative (the historic mood) after the historic tense ἔδαισα. But the primary sequence is often used after historic tenses in order to give greater vividness to the narrative. See l. 27.

Τροίαν : for Τρῶας, 'might gather the Trojans and re-people Troy once more.'

1141. ἄρειαν : aor. opt. from αἶρω. The historic sequence is resumed.

1144. ἐν ᾧπερ, 'in (or 'under' which.' Antecedent is κακόν.

νῦν, 'but now,' of the immediate past.

1146. ὥς . . . φράσουσα, 'as though to tell me of,' ὥς expressing the pretended purpose.

1148. εἰσάγει: historic present; cf. l. 10, so ἴζω below.

1149. δόμους: governed by the εἰς in εἰσάγει, 'tents.'

1151. πολλαί agrees with κόραι in next line.

1152. ὥς δὴ: δὴ emphasizes the pretence, 'as though forsooth.'

1153. κερκίδα: lit. 'the comb' of the loom by which the threads of the woof were driven home; here used for the work itself, 'the cunning work of Edonian hand.' The Edonians were Thracians, who were famous for their loom work.

1154. ὑπ' αὐγὰς: ὑπό with the accusative implies motion towards, '(holding) these robes of mine to the light and gazing (on them).'

1156. διπτύχου στολίσματος, 'of my double armament.' Ancient heroes are always represented as carrying two spears, hence διπτύχου.

1157. ἐκπαγλούμεναι, 'lost in wonder at.'

1159. διαδοχαῖς. κ.τ.λ.: lit. 'exchanging them in successions of hands,' i. e. 'passing them from hand to hand.' There is no caesura in this line.

1160. ἐκ, 'after' (lit. 'out of').

γαληνῶν: adjective.

πῶς δοκεῖς; 'how thinkest thou?' i. e. 'canst thou believe it?'

1162. αἱ δέ, 'others,' as though αἱ μέν had preceded.

δίκην: the accus. is used adverbially = 'after the manner of,' 'like enemies.'

1165. εἰ . . . ἐξανισταίην: pres. opt. implying repeated effort, 'each time I strove to lift.'

1166. κόμης, 'by the hair,' genitive of the part seized.

1167. οὐδέν ἥνυον: i. e. 'all my efforts were fruitless'; cf. l. 936.

πλήθει: causal dative, 'by reason of.'

1168. τὸ λοίσθιον, 'at last' (adverbial).

πῆμα πῆματος πλέον: in general apposition to the sentence, 'woe worse than woe.'

1170. τὰς ταλαιπώρους κέρας, 'these poor pupils.'

1172. ἐκ: tmesis.

1173. ὥς: when following its noun takes an accent.

1175. σπεύδων, κ.τ.λ., 'for furthering thy cause'; cf. ll. 1138 ff.

1177. μακρούς : the adjective explains the verb more fully. This is called the proleptic (προλήψις) use of the adjective, 'stretch my story to great length.'

1178. τῶν πρίν : goes with τις. Censure of women was a common theme of ancient poets, especially Euripides, who was unhappy in his experience of them. On the other hand, Euripides has given us pictures of the noblest of women, Polyxena, Alcestis, Iphigenia, &c.

1179. λέγων : supply κακῶς.

τίς : indefinite pronoun, accented because followed by another enclitic word ἐστίν.

1181. Omit γάρ in translation.

1182. ἀεί, 'from time to time,' 'for the time being,' an extended use of ἀεί, especially common with the article and participle.

1183. μηδέν : accus. of respect, used adverbially, 'In nought be arrogant.'

τοῖς . . . κακοῖς : dat. of cause, 'by reason of.'

σαυτοῦ : emphatic.

1185, 1186. It is impossible to make good sense of these lines, which are probably spurious, unless either (1), ἐπί-φθονοι can be taken to mean 'objects of envy,' i. e. 'noble.' But its usual sense appears to be 'objects of hatred,' i. e. 'wicked'; or (2), for τῶν κακῶν, μὴ κακῶν be read. But the generic use of μὴ with an adjective and without the article is exceedingly rare. Adopting the first alternative as at least possible, we may translate:—'For in the case of many of us, some are objects of envy, while others are by nature included in the number of the wicked.' The construction of πολλαί, followed by αἱ μὲν and αἱ δέ, is the construction of the whole and the part (σύνεσις καθ' ὅλον καὶ μέρος). See l. 595.

1187. οὐκ ἐχρήν ποτε, 'it ought never to have been permitted.'

1188. τῶν πραγμάτων : gen. of comparison with πλέον.

1189. ἀλλ' εἴτε : understand τις, 'But if a man's deeds were good.' εἴτε instead of αἰ, because of εἴτε following.

1190. εἴτ' αὖ, κ.τ.λ. : supply ἔδρασε with πονηρά, ἔδει with λέγειν.

1191. καὶ μὴ, κ.τ.λ., 'and a man ought (ἔδει τινα) never to be able to give a fair seeming account of unjust deeds.' It was a favourite accusation against the philosophers of the time, that they were able to make the worse cause appear

the better. Hence σοφοί and σοφισταί came to be terms of reproach. (Hence our words 'sophist' and 'sophistical' which are always used in a bad sense.) Even Socrates himself did not escape this charge among the Athenians.

1192. σοφοὶ μὲν οὖν, κ.τ.λ., 'wise men, it may be (μὲν οὖν), are they who have investigated these things (i.e. the art of proving wrong to be right) accurately; but they cannot be wise to the end, but they (have always) perished miserably; none ever yet escaped.' The word σοφοί is used throughout this passage in a bad sense; Euripides is sneering at the philosophers of his day.

ἀκριβῶς: lit. 'make accurate,' so 'investigate accurately,' 'understand thoroughly.'

1195. καὶ μοι, κ.τ.λ., 'what relates to thee (τὸ σὸν) in my speech (μοι, ethic dative) is thus in prelude,' i.e. 'thus much I say to thee by way of prelude.'

1196. ἀμείψομαι: root meaning, 'exchange'; hence in middle voice, 'exchange answers' in dialogue, 'answer.'

1197. ἀπαλλάσσω, 'taking away double toil from the Achaeans,' i.e. saving them from the necessity of re-taking Troy.

1198. κτανεῖν: inf. depending on φῆς.

1199. ποῦ ποτε: lit. 'where ever?' i.e. 'in what instance?'

1201. τίνα δὲ καί, 'and besides (καί), what favour wast thou zealous in promoting?'

1202. κηδεύσω τινά, 'to ally thyself in marriage to some one.'

1207. κέρδη τὰ σά, 'thy avarice.'

καί joins κέρδη (which is nomin.) with χρυσός.

1208. ἐπεὶ, 'for.'

1211. τί δ', 'why, I say,' taking up πῶς in l. 1208, and making a fresh start in the sentence.

οὐ τότε belong to ἐκτενας and ἦλθες.

1212. χάριν θέσθαι, 'to earn this man's gratitude'; lit. 'to store up for thyself gratitude in this man.' The metaphor is probably connected with the idea of lodging money with a banker.

1215. καπνῷ δ' ἐσήμνη, κ.τ.λ. Some suppose a line to be lost here, but probably the words καπνῷ δ' ἐσήμνην ἄστυ are a parenthesis, and πολέμιων ὑπο goes with οὐκέτ' ἦμεν ἐν φάει, which is equivalent to ἀπωλόμεθα. Then ἐσήμνην = ἐσήμνην ὅτι οὐκέτ' ἦμεν ἐν φάει. Translate, 'But when we were no longer in the light by the hand of our enemies. (and the city gave signal of this by her smoke).' Cp. Aesch. Agam. 818 καπνῷ δ' ἀλούσα νῦν ἔτ' εὐσημος πόλις.

ὑπο : anastrophe.

1218. χρῆν : see note on l. 265. The order of words in translation is χρῆν σε δοῦναι τὸν χρυσόν.

1219. ἀλλὰ τοῦδ' ἔχειν, 'but (thou sayest) that thou hast it from this man' (Polydorus).

1222. ἀπαλλάξαι, 'let it go' (supply χρυσόν).

1223. καρτερεῖς ἔχων, 'persist in keeping it.'

1224. καὶ μὴν : introducing another argument, 'moreover.'

τρέφων and σώσας are participles used in the conditional sense, and supply the if-clause (protasis) to the second part of the condition εἶχες ἄν (apodosis), 'if thou hadst nurtured,' &c.

1226. ἐν τοῖς κακοῖς, 'in times of adversity,' 'evil days,' 'a friend in need is a friend indeed.' *Amicus certus in re incerta cernitur.* (Ennius quoted by Cicero.)

1227. τὰ χρηστὰ δ', κ.τ.λ., 'whereas all times of prosperity (lit. good things) have friends without the asking.'

ἕκαστα : lit. 'each,' here equivalent to πάντα, 'in every case.' αὐτά = ipsa, lit. 'of themselves,' i. e. without any effort on our part. *Donec eris felix multos numerabis amicos*, 'So long as thou doest well unto thyself, men will speak good of thee.'

1230. ἐκείνον ἄνδρα : pointing to Agamemnon.

1232. ὦδε : pointing to his wretched condition.

1234. οἷς ἐχρῆν : supply πιστὸν εἶναι.

1236. αὐτόν, perhaps best taken with τοιοῦτον ὄντα, 'being such an one (i. e. κακόν) thyself.'

1238. φεῦ φεῦ, 'ah well,' not here a lament but a 'moralizing' interjection.

1239. ἀφορμάς, 'starting-points,' 'grounds.'

1241. ἀνάγκη : sc. κρίνειν.

1243. ἐμὴν χάριν, 'for my sake.' Cf. l. 874.

1244. οὐτ' οὐν, 'no, nor'; οὐν emphasizes οὔτε.

Ἀχαιῶν : sc. χάριν.

1246. πρόσφορα, 'advantageous,' 'convenient.'

1247. παρ' ὑμῖν : sc. βαρβάροις.

ῥᾴδιον, 'a light matter.'

1249. μὴ ἀδικεῖν : scanned μαδικεῖν. This is called synizesis.

φύγω : deliberative subjunctive.

1250. τὰ μὴ καλά, 'things unfair,' τὰ μὴ φίλα, 'things unwelcome.'

1252. γυναικός : gen. of comparison governed by the comparative sense of the word ἡσσωμένος (= ἡσσων ὢν), 'worsted by a woman and a slave.'

1254. οὐκουν : supply ὑφέξεις. The final wrangle between Hecuba and Polymestor seems unworthy of the dignity of the rest of the play. It seems introduced for the sake of alluding to the story about the metamorphosis of Hecuba in l. 1273.

1256. τί δ' ἡμᾶς ; the verbs must be supplied from what follows—i. e. ἀλγεῖν δοκεῖς, 'what thinkest thou of my suffering?' (ἡμᾶς = ἐμέ as often in poetry).

παιδός : gen. of cause, 'for my child.'

1259. ἡνίκ' ἄν. κ.τ.λ., the sentence is interrupted, and taken up again in l. 1261.

1260. μῶν : contracted form for μὴ οὖν (crasis), used in asking a question.

ὄρους, 'to the boundaries'; accus. of goal to be reached. Cf. l. 146.

1261. μὲν οὖν : corrective, 'nay.'

καρχησίων : plur. for sing., 'mast-head.'

1262. πρὸς τοῦ ; τοῦ alternative form of τίνος (interrog.), 'at whose hands?'

ἀλμάτων : plur. for sing.

1263. ἀμβήσει = ἀναβήσει.

1265. The legend was that Hecuba was changed into a dog, on account of her bad temper. The naval station at Abydos was called Κυνὸς σῆμα (Cynossema), 'the dog's tomb,' and this perhaps gave rise to the legend, though the name itself had probably an astronomical origin—the sign of the dog-star' (Lat. Canis, or Sirius); see l. 1273.

1267. ὁ Θρηξὶ μάντις, 'the prophet among the Thracians.' The worship of Dionysus is constantly connected with the Thracians.

1268. ἔχρησεν : the original meaning of χράω is 'to give a needful answer'; of an oracle, 'to declare.' In the middle voice, the word has the sense of 'getting the answer needful for oneself,' hence 'to use.'

ὧν for τούτων ᾧ by relative attraction.

1269. οὐ γάρ : γάρ implies omission of the protasis, 'for (if he had),' εἰ ἔχρησεν.

1270. θανοῦσα, κ.τ.λ. : i. e. 'Will this metamorphosis take place after my death or while I am yet living?'

1271. τύμβω . . . σῶ : poetic variety for τύμβου . . . σοῦ.

1272. ἐπωδόν : may be (1) an adjective = ἐπάνυμον, 'called after,' or (2) a substantive, 'a charm to console me for my change of form.'

1273. ναυτίλοις τέκμαρ. 'Burrows or tumuli usually stood on high ground commanding a view of the sea.'

1275. καὶ . . . γε, 'yes, and.'

1276. ἀπέπτυσσα, κ.τ.λ., 'I spurn the thought (aorist for present) may such a fate come upon thine own head!' (lit. 'I give these things for thee thyself to have').

1277. Cassandra was murdered by Clytemnestra, wife of Agamemnon; she afterwards murdered Agamemnon in his bath (l. 1281).

1278. Τυνδαρίς: Clytemnestra, daughter of Tyndareus, and sister of Helen.

1284. ἐγκλήετε: addressed to the attendants who gag Polymestor.

εἴρηται γάρ, 'all hath been said.'

ὅσον τάχος, 'as quickly as possible.'

οὐχ . . . ἐκβαλεῖτε: οὐ with a fut. interrogative is equivalent to a command.

1290. τάσδε: pointing to the fluttering sails of the ships.

1291. πλεύσαιμεν, 'may we have a prosperous voyage.' Optative in principal sentence (without ἄν) expresses a wish.

εὖ δὲ τάν: tragic irony; see l. 73. The spectators know that all is not well at Agamemnon's home.

1294. τῶν δεσποσύνων μόχθων, 'the toils of slavery.'

APPENDIX

NOTE A.

The Particle ἄν (in epic poetry κε).

Beginners must carefully notice the uses of the particle ἄν in Greek. An exact knowledge of its various meanings can only be obtained by constant study and observation. But the following principles must be carefully borne in mind.

The particle ἄν has two uses :—

I. Conditional. It may be joined to all *secondary* (historic) tenses of the indicative, to the optative (and to the infinitive and participle, where these stand for an indicative or optative in indirect discourse) to denote that the verb is used in a *conditional* sense, i. e. is dependent upon some if-clause, expressed or understood. In this use (a) it always belongs closely to the verb ; (b) it is always found in the *apodosis*¹ of a conditional sentence ; (c) it may generally be rendered by 'would,' 'would have,' 'should,' 'should have' ; (d) it is often repeated for the sake of emphasis—see ll. 359, 360, 1199, 1200 ; (e) the condition is often unexpressed and to be understood—see 1199, 1200 ; (f) the optative with ἄν is sometimes used as a future—see note, l. 1132.

II. Indefinite. It is joined regularly to εἰ, if, to all relatives and temporal conjunctions and sometimes to the final particles ὥς, ὅπως (see l. 330), and the verb that follows is always in the subjunctive mood. When used thus, it must generally

¹ All fully expressed conditions have two parts, (1) the *if-clause* containing the condition, called the *protasis* (=proposition), e. g. 'if you were to do this' ; (2) the clause logically dependent on the condition, called the *apodosis* (=that which is granted if the protasis be granted), e. g. 'you would be very unwise.'

be left untranslated in English, though sometimes it may be rendered by -so, -soever (thus *ὅς ἄν*, who-so, who-soever). Hence this use is sometimes called the *indefinite* use of *ἄν*. Note that in this sense (a) *the verb is always in the subjunctive*; (b) *the particle goes closely with the relative or conjunction*, though it affects the mood of the verb; (c) *it is necessarily only used in primary sequence*; (d) *it sometimes coalesces with the word*. Thus *εἰ ἄν* = *εἰάν* or *ἤν*, *ἐπειδὴ-ἄν* = *ἐπειδάν*, *ὅτε-ἄν* = *όταν*, κ.τ.λ.; (e) *it may be disregarded in translation*.

Beginners would find it a good plan to have two columns in their note book for these two uses, and to put down every example that they come across under its proper column.

NOTE B.

Uses of *Αὐτός*.

Αὐτός has three distinct uses:—

(1) *In all cases* as an adjective pronoun, joined closely with another word and meaning 'self' (Lat. *ipse*); e.g. *Φίλιππος αὐτός*, Philip himself; *αὐτὸς ὁ στρατηγός* (or *ὁ στρατηγὸς αὐτός*), the general himself; *ἐπ' αὐτῇ τῇ ἀκτῇ*, on the very shore (lit. the shore itself); *αὐτὸς ἐβλεψα*, I myself saw (it); *ἐμ-αυτόν*, my-self; *ἐ-αυτόν*, him-self.

(2) *In the oblique cases only* as an ordinary personal pronoun of the third person—*εἶδον αὐτόν*, I saw him; *ἔδωκα αὐτῇ*, I gave (it) to her.

(3) *In all cases when immediately preceded by the article it means the same (idem)*: *ὁ αὐτὸς ἀνὴρ*, the same man; *τὸν αὐτὸν πόλεμον*, the same war.

Caution.—Beginners of Greek, who are also reading the Greek Testament, are apt to confuse the uses of *αὐτός*, because in the New Testament Greek (which belongs to a later period) the nominative of *αὐτός* is used as a personal pronoun. But this use is never found in Attic (classical) Greek, where *αὐτόν* may mean 'him,' and *αὐτήν* 'her,' but *αὐτός* never means 'he,' nor *αὐτή* 'she.'

NOTE C.

ἵστημι and its compounds have two distinct uses:—

(1) *Causal and Transitive* = make to stand, set, place, set up, &c. This use is confined to the following tenses of the Active Voice—present, imperfect, future, and weak (1st) aorist.

(2) *Intransitive* = be set or placed, stand. This use is con-

finéd to the *perfect, pluperfect, and strong (2nd) aorist*. The other intransitive tenses of the Active Voice are supplied by the corresponding tenses of the Passive Voice ; thus : ἵσταμαι, I stand ; στήσομαι, I shall stand, &c.

NOTE D.

γάρ, conjunction, *for* (Lat. *enim*), always placed after the first word in a sentence, has *three main uses* :—

(1) *Argumentative* = ‘for,’ where it must usually be translated. In dialogue sometimes ‘yes’ or ‘no’ must be supplied. See lines 1258, 1269, &c.

(2) *Explanatory*, especially when introducing a story. See 89, &c. In this use it may generally be omitted in translation.

(3) *Strengthening* questions or wishes. τίς γάρ ; who then ? ἦ γάρ, 765, &c.

In the phrase ἀλλὰ γάρ, a clause must generally be supplied between ἀλλά and γάρ. Sometimes the clause is expressed later, as in l. 724 (see note).

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VOCABULARY

The principal tenses of Compound Verbs will be found under the Simple Verb.

ᾶ, ᾶᾶ, *interj.*, ah, ha! alas!

ᾶ, *Dor.* for ἤ, from ὁ, ἡ, τό.

ᾶ, *Dor.* for ἡ, from ὅς, ἡ, ὅ.

ᾶ, *Dor.* for ἡ, from ὅς, ἡ, ὅ.

ᾶ, *neut. pl. of* ὅς, ἡ, ὅ.

ᾶᾶ, *see* ᾶ.

ἀγαθοί = οἱ ἀγαθοί, 1226.

ἀγαθός, -ή, -όν, good, excellent, brave, serviceable, advantageous.

ἄγαλμα, -ατος, *n.*, glory, honour, 461; statue, 560.

Ἀγαμέμνων, -ονος, *m.* Agamemnon, son of Atreus, king of Mycenae, and chief commander of the Greeks at Troy.

ἀγαστός, -ή, -όν, *verbal adj. of* ἄγαμαι, deserving admiration, desirable.

ἀγγελθείς. *See* ἀγγέλλω.

ἀγγελία, -ας, *f.*, message, news.

ἀγγέλλω, -ελῶ, ἡγγειλα, ἡγγελκα, announce, report, bring news of.

ἀγείρω, -ερῶ, gather, collect.

ἀγέραςτος, -ον, unrewarded, unhonoured.

ἄγησαι (*Dor.*) = ἡγησai, 1 *aor.* mid. *imperat.*, 2 *sing.*

ἄγκυρα, -ας, *f.*, anchor.

ἄ-γνωσία, -ας, *f.*, ignorance.

ἄγρα, *f.*, booty, spoils.

ἄγριος, -α, -ον, wild.

ἄγω, ἄξω, ἡγαγον, lead, guide, bring; spend, pass (364); carry off, 937.

ἀγωγός, -όν, *adj.*, bringing forth, *used as subst.* (536).

ἄγών, -ῶνος, *m.*, contest, struggle.

ἄγωνία, -ας, *f.*, contest, struggle.

ᾶδ' (*Dor.*) = ἡδε.

ἄ-δάκρυτος, -ον, tearless, free from tears.

ἄδελφή, *f.*, sister.

ἄδελφός, *m.*, brother; ἄδελφῶ, brother and sister, 896.

ἄ-δικέω, -ήσω, act wrongly or unjustly.

ἄ-δικος, -ον, unjust, wrong; τὰ ἄδικα, injustice, 1191.

ἄ-δοξέω, be of no reputation; *part. used as adj.*, ἐκ . . .

ἀδοξούντων, from those of no reputation, 294.
 ἀ-δῶρητος, -ον, ungifted, unrequited.
 ἀεί, *adv.*, always, ever; from time to time (1182, *note*).
 αἶρω, -εῖω, raise, support.
 ἀηδών, -όνος (-οὺς), *f.*, nightingale.
 Ἀθάνᾱ (*Dor.*) = Ἀθήνη, *f.* Athena, the goddess of wisdom, warlike prowess, and skill in the arts; the patroness of Athens.
 Ἀθῆναι, -ῶν, *f.*, Athens.
 ἄθλιος, -α, -ον, wretched.
 ἄ-θραυστος, -ον, unbroken, unhurt.
 ἀθρέω, gaze upon, inspect.
 ἀθροίζω, -σω, ἡθροισα, gather, muster.
 ἄθροισις, -εως, *f.*, mustering, gathering.
 αἶα, *f.*, land, poetic form for γαῖα.
 αἰαῖ, alas! ah me!
 Αἴγυπτος, Aegyptus, king of Egypt. See 886, *note*.
 Αἶδα (*Dor.*) = Αἶδον.
 αἰδέομαι, -έσομαι, ἡδέεσθην, revere, respect.
 Ἄιδης (Ἀΐδης and Ἄϊδης), -ον, *m.*, Hades. God of the under-world and of death, brother of Zeus and Poseidon, 2 (*note*), 418 (*note*); called also Pluto.
 αἰδώς, -οὺς, *f.*, reverence, shame.
 αἶθαλος, *m.*, soot, smoky flame.
 αἰθήρ, -έρος, *m.*, upper air, air.
 αἶμα, -ατος, *n.*, blood.
 αἰμάσσω, -ξω, ἡμαξα, make bloody, stain with blood.

αἱματόεις, -εσσα, -εν, *adj.*, bloody, stained with blood.
 αἵμων, -ον, -ονος, *adj.*, bloody.
 αἰνέω, -έσω, ἡνεσα, praise.
 αἰνό-παρις, -ῖδος, Paris the dread, 946, *note*.
 αἰρέω, -ήσω, εἶλον, ἡρηκα, -μαι, ἡρέθην, take; catch, get into one's power; slay (886).
 αἶρω, ἀρῶ, ἡρα, lift, raise; αἶ. πόδα, walk, 965; αἶ. στόλον, raise, get together an expedition, 1141; excite, 69.
 αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην, ἡσθῆμαι, see, perceive, understand.
 αἶτσω (and ἄσσω), αἶξω (ἄξω), rush, 1105; float, 31, *note*.
 αἰσχρός, -ά, -όν, base, disgraceful, shameful; *superl.* αἰσχιστος. *Superl. adv.*, αἰσχιστα, most shamefully.
 αἰσχύνω, *f.*, shame, disgrace.
 αἰσχύνω, αἰσχυνῶ, ἡσχύνην, *trans.* shame; *mid.*, be ashamed, 552, *note*.
 αἰτέω, -ήσω, ἡτησα, ask, ask for, beg, demand; *mid.*, ask for oneself, 390.
 αἰτία, *f.*, reason, ground.
 αἷτιος, -α, -ον, he (or that) which causes; *neut.* αἷτιον, the cause, 974.
 αἶχμ-αλωτίς, -ῖδος, *f.*, female captive; used as *adj.* at 1016, &c.
 αἶχμ-άλωτος, -ον, captive.
 αἶχμή, *f.*, spear point.
 αἶχμητής, -οῦ, *adj.*, armed with the spear.
 αἶω, hear.
 αἰών, -ῶνος, *m.*, life, lifetime.
 αἰωρέω, lift up; *pass.*, hang suspended in air, hover.

ἄκτος, *f.*, any light vessel;
used in poetry for a ship of
any kind.

ἀκέομαι, -έσομαι, heal.

ἄ-κλαυστος, -ον, unwept, un-
lamented.

ἀκμή, *f.*, point (of time), crisis.

ἀκοίταν (*Dor.*) = ἀκοίτην.

ἀκοίτης, -ον, *m.*, husband.

ἀ-κόλαστος, -ον (*a* = not,
κολάζω = punish), *lit.* un-
chastised, and so undis-
ciplined.

ἀκούω, -σονται, ἤκουσα, ἀκήκοα,
ἤκουσμαι, -σθην, hear, listen,
used *trans.* and *intrans.*

ἀκραφνής, -ές, unmixed,
pure [ἀκέραιος + φαίνομαι].

ἀκριβόω, make accurate, 1192,
note (*perf. part.* ἠκριβωκώς).

ἄκρος, -α, -ον, *lit.* at the furthest
point (ἀκή), so = either top-
most or outermost; ἄ.
χῶμα, the top of the mound,
524; ἄ. καρδιά, the surface
of my heart, 242. See also
94, 558.

ἀκτή, *f.*, beach, strand.

ἀκτίς, -ίνος, *f.*, ray.

ἀλάστωρ, -οπος, *m.*, avenging
deity, destroying angel.

ἀλγέω, suffer, be in pain or
grief.

ἄλγος, -ους, *n.*, pain, grief.

Ἀλέξανδρος, another name
of Paris (*lit.* defender of
men).

ἀ-ληθής, -ές, *adj.*, true; τὰ
ἀληθῆ, the truth, 1206.

ἀ-λίastos, -ον, unceasing. See
note, 85.

ἀλι-ήρης, -ες, sweeping the
sea.

ἀ-λίμενος, -ον, harbourless.

ἄλιος, -α, -ον, of the sea.

ἄλιος, *Dor.* for ἥλιος.

ἄλις, *adv.*, enough, constructed
with *gen.* like Latin *satis*.
See I. 278.

ἀλίσκομαι, ἀλώσομαι, ἐάλων
(*part.* ἀλούς), ἐάλωκα, *pass.*,
am taken.

ἀλκή, *f.*, strength. See note, 227.

ἀλλά, *adv.*, but; nay.

ἄλλα, from ἄλλος.

ἀλλάσσω, -ξω, change. See
483, note.

ἄλλος, -η, -ο, *adj.*, other,
ἄλλος τις, some one else;
οὐδὲν ἄλλο, nothing else,
596; ἄλλος πρὸς ἄλλῳ, one
in addition to another, 395;
with article, the rest; *adv.*
acc., τὰ ἄλλα, in all other
respects.

ἄλλ-οτε, *adv.*, at another
time. See 28, note.

ἀλλότριος, -α, -ον, of or belong-
ing to another, another's;
Lat. alienus.

ἄλλως, *adv.*, otherwise, 302;
idly, in vain. See notes, 489,
974.

ἄλμα, -ᾶτος, *n.*, leap.

ἄ-λοχος, *f.*, spouse, wife.

ἀλούς. See ἀλίσκομαι.

ἄλς, ἀλός, *f.*, sea, 26; sea
water, 610.

ἄλωσις, -εως, *f.*, capture,
taking.

ἄμα, *adv.*, at the same time.

ἄ-μαθία, *f.*, ignorance, folly.

ἄμαρτάνω, -τήσομαι, ἤμαρτον,
-τηκα, err, fail to get, miss,
with *gen.*, 594.

ἀμ-βήσει, syncopated form of
ἀνα-βήσει, *fut.* of ἀνα-βαίνω.

ἀ-μέγαρτος, -ον, unenviable,
hence direful.

ἀμείβω, exchange, hand on

from one to another ; *mid.*,
 answer, 1196.
 ἀμείνων, -ον, *comp.* of ἀγαθός.
 ἀμέρα, *Dor.* for ἡμέρα.
 ἀμέρδω, -σω, deprive, rob.
See note on 1027.
 ἀ-μέτρητος, -ον, measureless,
 numberless.
 ἀ-μήχανος, -ον, inconceivable,
 dreadful. *See note, 1123.*
 ἄμιλλα, *f.*, contest, conflict.
 ἀμιλλάομαι, contend with,
 strive with. *See 271, note.*
 ἄμ-μορος, -ον (*poet.* for ἄ-μοιρος),
 without share in, bereft of.
 ἄ-μορφος, -ον (α + μορφή), un-
 sightly.
 ἀμ-πτάμενος, *syncopated form*
of ἀνα-πτάμενος, aor. of ἀνα-
πέτομαι.
 ἄμπυξ, -ῦκος, *c.*, headband,
 snood.
 ἀμύνω, -νῶ, ἡμῦνα, keep off,
 ward off, hence (*with dat.*),
 keep ward for, defend,
 help.
 ἀμφί, *prep. with acc.*, round,
 near, beside, 649, 787 ;
 concerning, 706 ; *with gen.*,
 about, concerning, 75,
 580.
 ἀμφι-κρύπτω, hide on every
 side, surround.
 ἀμφι-πίπτω (*tenses like πίπτω*),
 fall around.
 ἀμφι-πῦρος, -ον, blazing all
 round, fiery.
 ἀμφι-τίθημι (*tenses like τίθημι*),
 put around, wrap round.
 ἀμφι-χρῦσος, -ον, gilded all
 over, 543.
 ἄν. *See Appendix, note A.*
 ἄν, *Dor.* for ἦν = ἐάν.
 ἄν' = ἀνά.
 ἄν (*Dor.*) = ἦν.

ἀνά, *prep. with acc., lit. up ; so*
 = up through, through,
 throughout.
 ἀνα-βαίνω (*tenses like βαίνω*),
 climb up.
 ἀνάγκᾱ (*Dor.*) = ἀνάγκη.
 ἀναγκάζω, compel, constrain.
 ἀναγκαῖος, -ον, necessary ; τὸ ἄ.,
 necessity. *See notes, 346,*
584.
 ἀνάγκη, *f.*, necessity ; ties of
 relationship, 847, *note ; ἄν.*
 (ἐστι), it is necessary, 901,
 &c.
 ἀνά-δετος, -ον, binding up (*the*
hair).
 ἀν-αθρέω, *aor.* ἀνήθρησα, gaze
 upon, behold.
 ἀνα-μένω, await.
 ἄν-ανδρος, -ον, husbandless.
 ἄναξ, -κτος, *m.*, king, lord.
 ἀνα-πέτομαι, -πτήσομαι, -επτά-
 μην (-επτόμην), fly up.
 ἀναρπαστάν, *Dor.* for -τήν.
 ἀν-αρπαστός, -ή, -όν, dragged
 (*torn*) away.
 ἀνα-ρ-ρήγνυμι, -ρήξω, break
 through.
 ἀν-αρχία, *f.*, lawlessness.
 ἄνασσα, *f.*, queen, lady.
 ἀνα-στένω, groan aloud, be-
 wail.
 ἀνδρο-φόνος, -ον, man-slaying,
 murderous.
 ἀν-εκτός, -όν, endurable ; οὐκ
 ἄ., unendurable.
 ἀν-έρχομαι (*tenses as ἔρχομαι*),
 go or come up, 802, *note.*
 ἀν-έσχον, *aor.* of ἀνέχω.
 ἀν-έχω (*tenses as ἔχω*), hold
 up, maintain, uplift, 459 ;
 ἀνέχων λέκτρα, ever holding
 in honour the bed (of Cas-
 sandra), 123.
 ἀν-ήμερος, -ον (ἀν = not +

ἥμερος), ungentle, wild, cruel.

ἄνθρωπος, *άνδρός*, *m.*, man (*esp. as opp. to woman*), hero, warrior.

ἄνθ' = *άντί*.

ἄνθ-αἰρέομαι (*tenses like αἰρέομαι*), *lit.* take to oneself instead of (another); so = dispute, lay claim to.

ἄνθ-ἄπτομαι, grasp in turn, *with gen.*

ἄνθῳ, *ἡνθουν*, flourish, prosper.

ἄνθό-κροκος, -ον, worked with flowers, flower-bespangled.

ἄνθρωπος, *m.*, man (*esp. as opp. to animals*); *pl.*, men = mankind.

ἄνθρωπο-σφαγέω, slay a human being.

ἄν-ίστημι (*tenses like ἵστημι*), set up; in *intrans. tenses* (*of Troy*), be destroyed, 494; *mid.*, ἀνίστασο, rise, 499.

ἄ-νοια, *f.*, folly.

ἄν-οίκτως, *adv.*, without pity.

ἄν-όνητα, *adv.*, to no purpose.

ἄν-όσιος, -ον, unholy.

ἄντ-ακούω, hear in turn.

ἄντ-απο-κτείνω, kill in return, or in revenge.

ἄντί, *prep. with gen.*, instead of, in the place of; ἄνθ' οὗτου, wherefore, for what reason, 1131, 1136.

ἄντι-δίδωμι, give in return.

ἄντί-ποινα, -ων, *pl.* (ποινή), re-quit, retribution.

ἄντι-σηκόω, *lit.* weigh over against, hence compensate for, 57, note [σηκόω, weigh].

ἄντλος, *m.*, bilge-water; so any troubled water, sea, 1025, note.

ἄν-υμέναιος, -ον, without the bridal song, *i.e.*, unwedded.

ἄ-νυμφος, -ον, unwedded. See 612, note.

ἀνύτω and ἀνύω, -σω, effect, accomplish. See notes, 936, 1167.

ἄνω, *adv.*, up, upwards, on high; τοὺς ἄ., the (gods) above, 791.

ἄν-ωνόμαστος, -ον, nameless, indescribable.

ἄξία, *f.*, worth, desert.

ἄξιος, -α, -ον, worthy, worth; οὐ γὰρ ἄξιον (408), it is not meet, fit.

ἄξιόω, deem worthy, 366, 797; honour, 319; *perf. pass.* ἡξίωμαι.

ἄξίωμα, -ῆτος, *n.*, *lit.* that of which one is thought worthy, reputation, dignity.

ἄξίως, worthily.

ἄξω, from ἀίσσω.

ἄπ-αγγέλλω, bring back word, report, announce.

ἄπ-άγω, carry away, bear back.

ἄ-παις, -δος, *adj.*, childless.

ἄπ-αιτέω, ask back, ask in return.

ἄπ-αλλάσσω, set free, release, hence put or take away from oneself or another.

ἄ-πάρθενος, -ον, *adj.*, not a maiden, 612, note.

ἅπας, ἅπαντα, ἅπαν, all, the whole.

ἄπ-εἰμι (*see εἶμι*), go away, depart.

ἄπ-εἰμι (*see εἶμί*), be away, be distant.

ἄπ-εἶπον, *aor. with no pres. in use, lit.* forbid, renounce; hence give up, faint, 942.

ἀ-ελαύνω (*tenses like ἐλαύνω*),
drive away, 103.

Ἀπιδανός, a river in Thessaly,
flowing into the Peneus.

ἀ-πιστέω, mistrust.

ἄ-πιστος, -ον, incredible.

ἀπό, *prep. with gen.*, from. See
note, 690; after case (*anastrophe*),
μητρὸς ἀρπασθεῖς
ἄπο, 513.

ἀπο-βαίνω (*tenses as βαίνω*),
go away from, depart from.

ἀπό-βλεπτος, -ον, gazed upon
by all, admired. See note,
355.

ἀπο-κείρω, -κερῶ, -κέκαρμαι,
shear off.

ἀπο-κουφίζω, lighten.

ἀπο-κτείνω (*tenses as κτείνω*),
slay, kill.

ἀ-πόλεμος, -ον, unwarlike.

ἄ-πολις, -ι, *adj.*, one without
the privileges of city or
state, cityless.

ἀπο-όλλυμι (*tenses as ὀλλῦμι*),
ruin, destroy, kill, 168;
mid., be undone, perish,
21, 440, 683.

ἀπο-ξενόω, drive into exile.

ἀπο-πέμπω, send away; avert;
mid., send away from my-
self, hence abhor, bid avaunt,
72.

ἀπο-πτύω, spit away, hence
loathe, spurn.

ἀ-πόρθητος, -ον, unsacked.

ἀπο-σκοπέω, gaze at.

ἀπο-σπάω, -σπάσω, -έσπασα,
-εσπάσθην, tear, drag, away.

ἀπο-σταθεῖς. See ἀφ-ίστημι.

ἀπο-στέλλω, send off.

ἀπο-στη-. See ἀφ-ίστημι.

ἀπο-ουσία, *f.*, absence.

ἄπτω, ἄψω, ἥψα, *mid.* ἄψομαι,
ἥψάμην, take hold of, touch;

grasp with the mind (*with
gen.*), 675.

ἀπύσω, *Dor.* for ἡπύσω.

ἀπ-ωθέω, thrust away, reject;
mid., thrust away from
oneself, abandon, 1242.

ἀπ-ωλ-. See ἀπ-όλλυμι.

ἀπ-ωσ-. See ἀπ-ωθέω.

ἄρα, *particle*, so then, perhaps,
after all.

ἄρα, *interrog. particle*, by itself
or with μή, expecting negative
answer (*Lat. num.*); ἄρ' οὐ =
nonne, expecting answer
Yes.

ἀράμενος, from αἶρω.

ἀράσσω, smite.

Ἄργεῖος, -α, -ον, man of Argos,
hence an Argive, or Greek.

Ἄργος, -ους, *n.*, a town in
Peloponnesus.

ἄργυρος, *m.*, silver.

ἄρδην, *adv.* (αἶρω), *lit.* lifted
up on high, hence wholly,
utterly.

ἄρειαν. See αἶρω.

Ἄρης, -εος, *m.*, god of war.

ἄρθρον, *n.*, joint, limb.

ἀριθμός, *m.*, number. See
794, note.

ἀριστερός, -όν, on the left
hand.

ἄριστος, -η, -ον, best, bravest,
used as *superl.* of ἀγαθός.

ἀρκέω, -έσω, ἤρκεσα, *lit.* ward
off, hence defend.

ἀρκούντως, enough, suffi-
ciently. See note, 318.

ἄρμα, -ἄτος, *n.*, chariot.

ἀρνέομαι, deny.

ἀρνῦμαι (*only in pres. and im-
perf.*), win for myself.

ἀρπάζω, -σω (*and* -ξω), ἥρπα-
σθην, snatch, seize, seize
upon.

ἄρρητος, -ον, unspeakable, unutterable, horrible.

ἄρσεν, -ενος, *adj.*, male.

Ἄρτεμις, -ιδος, *f.*, the huntress goddess, daughter of Zeus and Leto, born and worshipped at Delos with Apollo.

ἄρτι-μαθής, -ές, having just learnt (*with gen.*), 687.

ἄρτίως, *adv.*, recently, just now.

ἀρχαῖος, -α, -ον, ancient, venerable.

ἄρχω, ἄρξω, ἤρξα, rule (*with gen.*), 771; *mid.*, begin.

ἀσθενής, -ές, *adj.*, weak.

Ἀσία, Asia; the name is generally restricted in Greek to Asia Minor.

ἄσπασμα, -ἄτος, *n.*, embrace.

ἀστένακτος, -ον, without sigh or groan.

ἄστυ, -εος, *n.*, city, town.

ἀσφαλής, -ές, safe, secure; ἐν ἀσφαλείᾳ, in safety, 981.

ἀσφαλῶς, safely.

ἀσχημονέω, be put to shame [ἀσχήμων, unseemly].

ἀτάρ, but, yet, and yet.

ἄταφος, -ον, unburied.

ἄτεκνος, -ον, childless.

ἄτερ, *adv.* = *prep. with gen.*, without.

ἀτέρμων, -ονος, *adj.*, boundless. See 926, note.

ἄτη, *f.*, ruin, destruction.

Ἀτρεΐδης, -ον, *m.*, son of Atreus. In the plural used for the two sons of Atreus, Agamemnon and Menelaüs.

αὖ, again, on the other hand.

αὐγάζω (αὐγή), beam, or shine upon.

αὐγή, *f.*, ray.

αὐδάν, *Dor.* for αὐδήν.

αὐδάω, speak, utter.

αὐδή, *f.*, voice.

αὐθ' = αὐτά, 1227.

αὐθις, again, back again.

αὐλή, *f.*, the court-yard round which a palace was built; (*then gen.*) palace.

αὖξομαι, αὐξήσομαι, ηὐξήθην, grow.

αὔρα, *f.*, breeze.

αὐτέω, utter, shout.

αὐτίκα, forthwith, immediately.

αὐτός, -ή, -ό, self, him-, her-, itself, themselves; *in oblique cases*, him, her, it, &c.;

ὁ αὐτός, the same. See Appendix, note B.

αὐτός = ὁ αὐτός (*crasis*).

αὐτοῦ, *adv.*, there, here.

αὐτοῦ = ἐαυτοῦ.

αὐχὴν, -ένος, *m.*, neck, throat.

ἀφ-αίρέω (*tenses as αἰρέω*), take away from (*with double acc.*), 285.

ἀφ-εὶλόμην, from ἀφ-αίρέω.

ἀφ-εἶμαι, from ἀφ-ίημι.

ἀφ-έλκω (*tenses as ἔλκω*), drag away.

ἀφ-ίημι (*tenses as ἵημι*), send forth; cast or fling forth; πνεῦμα, give up the ghost, die, 571; leave, 117; give up, resign, 367; release, 1292.

ἀφ-ικνέομαι (*tenses as ἰκνέομαι*), come, arrive at.

ἀφ-ίστημι (*tenses as ἵστημι*), put away, remove; *in intrans. tenses and mid.*, keep away from, 980; stand away from, 807;

get out of the way of (*with dat.*), 1054. See *Appendix*, note C.

ἀφ-ορμή, *f.*, starting-point, occasion.

Ἀχαιῆκος, -ή, -όν, Achæan.

Ἀχαιοί, Achæans, *i.e.* Greeks.

ἀχάριστος, -ον, thankless.

ἀχθινός, -ή, -όν, burdensome, troublesome.

Ἀχιλεὺς (Ἀχιλλεύς), -έως, *m.*, Achilles, son of Peleus and Thetis, champion warrior of the Greeks at Troy.

Ἀχίλλειος, -ον, of Achilles.

ἄχος, -ους, *n.*, grief, woe.

ἄ-ωρος, -ον, untimely.

ἄχῳ, *f.*, Dor. = ἡχῳ.

βαίνω, βήσομαι, ἔβην, βέβηκα, walk, advance.

βάκτρον, *n.*, staff.

βακχεῖος, -α, -ον, Bacchic, frenzied.

βάκχη, *f.*, a Bacchanté, or frenzied devotee of Bacchus; *in line* 123 = prophetess (*used of Cassandra*).

βαλιός, -ά, -όν, dappled.

βάλλω, βαλῶ, ἔβαλον, βέβλημαι, ἐβλήθην, throw, cast, hurl, shoot; 574, bestrew.

βάπτω, dip.

βάρβαρος, -ον, *adj.*, not Greek, foreign, *hence* wild, savage; τὸ βάρβαρον, *see* 1129, *note*; οἱ βάρβαροι, *subst.*, foreigners, barbarians, 328.

βάρος, -ους, *n.*, weight, load.

βαρύς, -εῖα, -ύ, *adj.*, heavy, grievous, cruel.

βασιλεύς, -έως, *m.*, king.

βασίλις, -ίδος, *f.*, queen, princess.

βάσις, -εως, *f.*, stepping, step.

βέλος, -ους, *n.*, shaft, blow, 1041, *note*.

βία, *f.*, violence, force, 333; πρὸς βίαν, 406; βία, 1282, by force.

βίαιος, -α, -ον, forced, compulsory.

βίος, *m.*, life, course of life; *in line* 12, livelihood, sustenance.

βιοτή, *f.*, life.

βλάπτω, harm, injure.

βλάστημα, -ατος, *n.*, sprout, shoot; *in pl.*, crops.

βλέπω, *see*, look upon, behold, 585; (*with or without φῶς*, 668, 311), *see* the light of day, live, be alive.

βλέφaron, *n.*, eyelid.

βλᾶ-σκω, μολοῦμαι, ἔμολον, μέμβλωκα, come, go.

βοάω, -ήσω, cry, cry out.

βοή, *f.*, cry, loud cry.

βου-θυτέω, sacrifice oxen.

βούλευμα, -ατος, *n.*, resolution, purpose, plan.

βουλεύω, plot, plan.

βούλομαι, -ήσομαι, βεβούλημαι, ἐβουλήθην, wish, desire, be willing.

βούτης, -ον, *m.*, herdsman.

βραδύ-πους, -ποδος, *adj.*, slow-footed.

βραδύς, -εῖα, -ύ, *adj.*, slow.

βραχίων, -ονος, *m.*, arm.

βροτός, -οῦ, *m.*, mortal.

βωμός, -οῦ, *m.*, altar.

γαῖα, *f.*, land, ground, earth.

γαληνός, -όν, *adj.*, gentle, calm.

γάμος, *m.*, marriage (*often in pl.*).

γάρ, *for*. See *Appendix*, *note* D.

γε, *particle* emphasizing the words which it follows, at

least, surely; sometimes equivalent to yes, but cannot always be translated by any particular word. See notes on 246, 745, 760, &c.

γέγηθα. See γηθέω.

γεγώς, γεγῶσα, γεγώς, *perf. part. of γίγνομαι*.

γείτων, -ονος, *c.*, neighbour.

γενεά, *f.*, race.

γενειάς, -άδος, *f.*, beard.

γένειον, *n.*, chin.

γέννα, -ης, *f.*, child, offspring.

See note, 189.

γενναῖος, -α, -ον, noble.

γένος, -ους, *n.*, race, kind, stock.

γένυς, -υος, *f.*, cheek.

γεραιός, -ά, -όν, aged; *subst.*,

γεραιά, an old woman, 389.

γέρας, -ως, *n.*, gift, gift of honour.

γέρων, -οντος, *adj.*, aged, old; *subst.*, an old man, 507, 516.

γεύομαι, taste, experience (*with gen.*).

γῆ, *f.*, earth, land, country.

γηθέω, -ήσω, ἐγήθησα, γέγηθα, rejoice.

γηραιός, -ά, -όν, aged; γηραιά, old woman.

γῆρας, -ως, *n.*, old age.

γι-γνώ-σκω, γνώσομαι, ἔγνων, ἔγνωνκα, -σμαι, learn, ascertain; hence know, recognise.

γί-γν-ομαι, γενήσομαι, ἐγενόμην, γέγονα (γεγέννημαι), ἐγενήθην, become, be, prove, turn out, happen.

γλῶσσα, *f.*, tongue.

γνώμη, *f.*, will, opinion, purpose, judgment; κατὰ γνώμην, see note, 867.

γοερός, -ά, -όν, wailing, mournful.

γόνος, *m.*, child.

γόνυ, -ατος, *n.*, knee.

γόςος, *m.*, wailing, lamentation.

γουνάτων = γονάτων.

γραῖα, *f.*, old woman.

γραῖος, -α, -ον, old, aged.

γραῦς, γρᾶύς, *f.*, old woman.

γραφεὺς, -έας, *m.*, painter.

γραφή, *f.*, writing; νόμων γραφαί = the written laws, 866.

γῆς, -ον, *m.*, a piece of land, land.

γυμνός, -ή, -όν, naked; γυμνὸν τιθέναι = to make bare, *i. e.* strip (*of arms*).

γυμνόω, strip naked.

γυνή, -αικός, *f.*, woman; lady (*used as title of respect*).

᾿γω = ἐγώ (*prodelision*).

δαιδάλεος, -ον, cunningly wrought.

Δαίδῦλος, *m.*, a mythical artist of Crete. See 838, note.

δαίμων, -ονος, *c.*, a deity, god, goddess.

δαί-νῦμι, δαίσω, ἔδαισα, feast; *mid.*, feast upon.

δαῖς, δαιτός, *f.*, feast.

δάκρυ, *n.*, tear.

δάκρυον, *n.*, tear.

δακρύω, weep.

δάμαρ, -ατος, *f.*, spouse, wife.

Δαναῖδαι, *m.*, descendants of Danaus, Greeks.

Δαναοί, -ῶν, *m.* The Danaans, a name used generally for the Greeks.

δᾶρὸν (*Dor.*) = δηρόν, *adv.*, long, for a long time.

δάφνη, *f.*, laurel or bay-tree
(*sacred to Apollo*).

δάω, an obsolete present.
See ἐδάην.

δέ, *conjunctive particle*, but.
Commonly answers μέν, but often merely connects sentences. May often be translated by while, whereas, sometimes by and.

δεῖ, δεήσει, it is necessary, needful; ὦν σε δεῖ, of which thou hast need, 1021.

δείδω, δείσω, ἔδεισα, δέδοικα (δέδια), fear, dread.

δείκ-νῦμι, δείξω, show, point out.

δεῖλαιος, -α, -ον, miserable, wretched.

δεῖμα, -ατος, *n.*, terror, horror.

δαιμάινω, fear, dread.

δεινός, -ή, -όν, dreadful, terrible; also wonderful, wondrous, strange.

δεῖπνον, *n.*, meal, banquet.

δερή, *f.*, neck.

δέμας (*only in nom. and acc. sing.*), *n.*, body, form.

δεξιός, -ά, -όν, right, on the right; δεξιά, *subst.*, right hand.

δέπας, -αος, *n.*, cup, goblet.

δέργμα, -ατος, *n.*, look, glance.

δέρη (= δερή), *f.*, neck, throat.

δέρκομαι, -ξομαι, ἔδρακον, δέδορκα, behold.

δέσποινα, *f.*, lady, mistress.

δεσπόςυνος, -ον, of four masters.

δεσπότης, -ον, *m.*, master, lord.

δεῦρο, *adv.*, hither.

δεύτερον, *adv.*, in the next (*lit.* the second) place.

δέχομαι, δέξομαι, δέδεγμαι,

ἐδέχθην, receive, accept, listen to.

δή, *particle to give greater emphasis to the word or words with which it is joined* (probably a shorter form of ἤδη) now, in truth, indeed, &c.; ποῖ δή, whither then (116); τί δή, pray what (258); it may sometimes be left untranslated, and expressed by emphasis on a particular word.

δηκ-τήριος, -ον, biting (*with gen.*) [δάκνω, bite].

Δηλιάς, -άδος, *f. adj.*, Delian, of Delos (a sacred isle in the Aegæan), 462, *note*.

δημ-ηγόρος, -ον, *adj.*, addressing the people; δημηγόρους τιμάς (254), a speaker's honours.

δημο-χαρίστης, -ον, *m.*, one who seeks to please the people, flatterer.

δήποτε, so lately, 484, *note*.

δῆτα, *adv.*, surely, indeed; οὐ δῆτα, no indeed! forsooth, in irony, 623 (*note*); in a question, prithee, 247.

Δία, from Ζεύς.

διά, *prep.* with *acc.* and *gen.* (*with gen.*, general meaning, through; *with acc.*, on account of); of time, διὰ μακροῦ, long-lasting, 320; by means of, 442, 1004; διὰ χειρός, 673, *note*; διὰ τέλους, continually, throughout; δι' οἴκτου ἔχειν, 851, *note*.

δια-βάλλω (*tenses as βάλλω*), slander, speak evil of.

δια-δοχή, *f.*, succession.

διά-δοχος, -ον, *adj.*, bringing a succession. *See note*, 588.

δί-αιμος, -ον, *adj.*, bloody
[αἷμα].

δια-κωλύω, hinder.

δια-μοιράω, -άσω, tear limb
from limb.

δια-ρ-ροή, *f.*, pipe, channel,
567; πνεύματος *δ.* = wind-
pipe.

δια-σπάω, -σπάσω, tear in
pieces.

δια-τέμνω, cut in pieces;
aor. διέτεμον.

δί-αυλος, *ὁ*, *lit.* double pipe or
course. *See note*, 29.

δια-φέρω (*tenses as φέρω*), *lit.*
tend in different ways;
hence make a difference.

δια-φθείρω (*tenses as φθείρω*),
destroy, corrupt, 598, *note*.

δίδαξις, -εως, *f.*, teaching.

δι-δά-σκω, -ξω, ἐδίδαξα, teach,
inform; διδάξον τοῦτο, tell
me this; διδάσκου, be
advised.

δί-δω-μι, δάσω, ἔδωκα, δέδωκα,
ἔδοθην, give, grant, bring
forth, give up, &c.; δίκην
δ., pay penalty, suffer
punishment, 803.

δι-εργάζομαι, make an end
of, destroy, kill.

δι-ερίδομαι, *mid.*, lean upon.

δίκαιος, -α, -ον, just, fair, right;
τὸ δίκαιον, justice, 271, 853.

δικαίως, justly.

δίκη, *f.*, justice, law, right, just
penalty; *δ.* διδόναι (ὑπέχειν),
pay the penalty, 803, &c.;
πολεμίων δίκην, like ene-
mies, 1162, *note*.

δι-όλλυμι, destroy utterly.

Διόνυσος, *m.* Dionysus, an-
other name for Bacchus.

δι-ορίζω, mark off, define,
847, *note* [ὅρος = boundary].

Διός, *from* Ζεύς.

δῖος, -α, -ον, divine.

Διόσ-κοροι. The two sons
of Zeus and Leda, viz.
Castor and Pollux, brothers
of Helen.

διπλοῦς, -ῆ, -οῦν, *adj.*, twofold,
double.

δί-πτυχος, -ον, twofold; *pl.*,
two, 1287.

δῖς, twice.

δισσός, -ῆ, -όν, twofold, in two
ways.

δίχα, asunder. *See note*, 119.

διώκω, pursue.

δι-ώλεσα. *See* δι-όλλυμι.

δμῳίς, -ίδος, *f.*, female slave.

δμῳός, -ῳός, *m.*, slave. (*Both*
words refer to slaves taken in
war; derivation, δαμάζω).

δοκέω (*tenses formed from δοκ-*),
lit. seem to myself, think,
deem, suppose; *with inf.*,
seem, appear; *for* πῶς δοκεῖς
1160, *see note*; *impersonal*
δοκεῖ, it seems, seems good;
ἔδοξε, it seemed good, *i. e.*,
was determined; οἱ δο-
κῶντες, men of repute,
295 (*lit.* those who seem
to be wise).

δόλος, *m.*, craft, treachery.

δέμος, *m.*, house, dwelling,
home.

δόξα, *f.*, opinion.

δοξάζω, suppose.

δορ-θήρῃτος, -ον, captured by
the spear.

δορί-κτητος, -ον, won by the
spear.

δέρυ, -ᾱτος, *n.*, spear.

δουλεία, *f.*, slavery.

δούλειος, -α, -ον, of slaves, of
slavery.

δουλεύω, be a slave.

δοῦλη, *f.*, a female slave.

δοῦλος, *m.*, a slave; *adj.* = δούλειος, 137, 1253; τὸ δοῦλον, slavery, 332.

δουλόσυνος, -ον, enslaved.

δράω, δράσω, ἔδρασα (ἔδραν),
δέδρακα, do, accomplish;
καλῶς δ., do good to,
benefit.

δρῦπτω, tear; *mid.*, tear (one-
self), 655.

δρῦς, δρῦός, *f.*, oak.

δυναμαι, -ήσομαι, ἐδυνήθην, am
able, can, am strong
enough to do.

δύναμις, -εως, *f.*, power,
strength.

δύο, two.

δύρομαι = ὀδύρομαι, lament.

δύσ-μαχος, -ον, hard to fight
against, irresistible.

δυσ-μενής, -ές, hostile; τὸ δυσ-
μενές, hostility, 745, *note*.

δύσ-νοια, *f.*, ill-will, dislike.

δύσ-τῆνος, *Dor.* for δύστηνος.

δύσ-τηνος, -ον, wretched, un-
happy, unfortunate.

δυσ-τυχέω, to be unfortunate,
unlucky.

δυσ-τυχής, -ές, unlucky, un-
fortunate.

δυσ-φημέω, use words of evil
omen (*with acc. of person*
addressed), 182.

δύσ-φημος, -ον, ill-omened.

δύσ-φορος, -ον, hard to bear.

δυσ-χλαινία, *f.*, mean clothing
[χλαῖνα = cloak].

δῶμα, -ατος, *n.*, house, hall,
home; *often in pl. for sing.*

δωρέομαι, give, present.

Δωρίς, -ίδος, *f. adj.*, Dorian.

ἶα, *interj.*, ha!

ἱᾶ, *from* ἑάω.

ἶάν, *conj.* = εἰ ἂν, *if*; *with subj.*,
ἐὰν μή, except, unless. *See*
Appendix, note A.

ἑαυτόν, -ήν, *pron. refl.*, him-,
her-self. *See Appendix,*
note B.

ἑάω, -άσω, suffer, permit, let
alone, let be.

ἐγγύς, *adv.*, near.

ἐγ-κλήω, shut up.

ἐγ-κλίνω, turn.

ἐγ-κονέω, hasten.

ἐγχος, -ους, *n.*, sword.

ἐγώ, *pron.*, I.

ἐδάην, I understood. *See*
δάω.

ἔζη, *from* ζάω (*irregular contrac-*
tion).

ἐθέλω, -ήσω, be willing, wish,
purpose.

ἐθρέφθην, ἔθρεψα, *from* τρέφω.

εἰ, *conj.*, if, *with ind. and opt.*;
(2) oh that! (*with opt.*), 836,
note; (3) whether, *Lat.*
num, 988, 992; καὶ εἰ, *see*
318, *note*.

εἰδείην, εἰδέναι, *from* οἶδα.

εἶδον, *used as aor. of* ὁράω.

εἶδος, -ους, *n.*, form, shape,
figure.

εἶδωλον, *n.*, image, phantom.

εἶεν, *adv.*, well then! be it
so!

εἴθε, oh that! would that!
(*Lat. utinam*).

εἰκότως, *adv. of εἰκώς, perf.*
part. of εἶκοι, in seemly
fashion, as is seemly.

εἰλάτινος, -η, -ον, *adj.*, of pine
or fir-wood. *Epic form of*
ἐλάτινος.

εἶλον. *See* αἰρέω.

εἶμα, -ατος, *n.*, cloak.

εἶμι, *imperf. ᾤα*, I will go,
ibo; *in other moods than the*

- ind. has pres. force, come, go, &c.*
 εἰμί, ἔσομαι, ἦν, I am, sum ;
impers. ἔστι(ν), it is allowed
(possible), 234 ; poetical for
to live, 284, &c.
 εἶπα, aor. *See εἶπον.*
 εἵπερ, if indeed.
 εἶπον, *used as aor. of ἀγορεύω*
or φημί, say, speak.
 εἴργω, εἴρῃω, εἴρῃα, prevent,
 restrain. *See note, 867.*
 εἴρηκα, εἴρημαι, εἰρήσομαι,
perf. and fut. tenses of εἴρω,
speak, say, tell, &c.
 εἰς (ἐς), *prep. with acc., into,*
against, to, towards.
 εἷς, μία, ἓν, one.
 εἶς' = εἰσί, *from εἰμί.*
 εἰς-άγω, lead into.
 εἰς-ακούω, hear.
 εἰς-εἶδον, *used as aor. of*
εἰς-οράω, look upon, behold,
see, perceive.
 εἶτ' = εἶτα.
 εἶτα, then.
 εἵ-τε, *generally doubled, εἵτε ...*
εἵτε, whether ... or. [Lat.
sive ... sive.]
 εἶχον. *See ἔχω.*
 εἶωθα (*perf. from unused ἔθω*),
 am accustomed ; *part.,*
 familiar, accustomed.
 ἐκ (ἐξ), *prep. with gen., out of,*
from ; (agent) by, at the
hands of, 24, 252. Special
phrases, ἐξ ἀπιστερᾶς, on the
left hand ; ἐκ δειπνῶν, after
supper (so also in 1160).
 Ἑκάβη, *f., Hecuba.*
 ἕκαστος, -η, -ον, each. *See*
note, 1227.
 ἕκᾱτι, *adv., for the sake of*
(with gen.).
 ἐκ-βάλλω, cast forth ; shed a
 tear, 298 ; burst or break
 in (1044).
 ἐκ-βλητος, -ον, cast up.
 ἐκ-βολή, *f., that which is cast*
forth. See 1078, note.
 ἐκ-γονος, *subst., m., child.*
 ἐκεῖ, there.
 ἐκεῖθ' = ἐκεῖτο.
 ἐκεῖθεν, from thence. *See note,*
731.
 ἐκείνος, -η, -ο, that, he, she, it.
 ἐκεῖσε, thither.
 ἐκ-κρίτος, -ον, picked out,
 chosen.
 ἐκ-λογίζομαι, reckon, con-
 sider.
 ἐκ-παγλῆομαι, to wonder at,
 admire.
 ἐκ-πέμπω, send out, send out
 from.
 ἐκ-πηδάω, bound forth.
 ἐκ-πίμ-πλη-μι, -πλήσω, &c.,
 fill, fulfil.
 ἐκ-πίπτω, fall out from, lose
 (*with gen.*). *See 1026, note.*
 ἐκ-ποδών, *adv., out of the*
way.
 ἐκ-πράττω, make an end of,
 kill.
 ἐκ-πρεπής, -ές, pre-eminent.
 ἐκ-πτήσω (*aor. ἐξ-έπτηξα*),
 scare out of.
 ἐκ-τείνω, *aor. ἐξ-έτεινα, stretch*
out.
 ἐκ-τήκω, *trans., melt ; perf.*
intr. ἐκτέτηκα, melt. See
433, 434, note.
 Ἑκτωρ, -οπος, *m. Son of Priam,*
the champion warrior of
Troy.
 ἐκ-φέρω, cast up, bring out.
 ἐκ-φθείρω, utterly destroy.
 ἐκών, -ούσα, -όν, *adj., willing,*
often used as adverb = wil-
lingly.

ἐλάσσων, *used as comp. of μικρός*, less.

ἐλαφος, *f.*, hind.

Ἑλένη. Helen, daughter of Zeus and Leda, wife of Menelaüs, king of Sparta. Being carried off by Paris she caused the Trojan war.

Ἑλένος, Helenus, son of Priam, a seer.

ἐλεύθερος, -α, -ον, free.

ἐλκώω, wound.

ἐλκω, ἐλξω, ἐλκυσα, -υκα, drag, drag away.

Ἑλλάς, -άδος, *adj.*, Hellenic, Greek; *subst.*, Hellas, Greece¹.

Ἑλλην, -ηνος, *adj.*, Hellenic, Greek; *subst.*, a Hellene, Greek. Ἑλληνίς, -ίδος, *f. adj.*¹.

Ἑλληνικός, -ή, -όν, Hellenic, Greek.

ἐλπίζω (*aor. opt.* -σαιμι), hope.

ἐλπίς, -ίδος, *f.*, hope, expectation.

ἐμᾶς, *Dor.* for ἐμῆς.

ἐμ-αυτόν, -ήν, *refl. pron.*, myself. See Appendix, note B.

ἐμ-βαίνω, go into, enter.

ἐμ-βατεύω, enter, set foot in.

ἐμ-βεβώς, *perf. part.* of ἐμβαίνω.

ἐμολον. See βλώσκω.

ἐμός, -ή, -όν, *adj.*, my, mine.

ἐμ-παλιν, *adv.*, backwards, away (from me), 343; τὸ ἐμπαλιν, the contrary, 789.

ἐμ-πίμπλημι, -πλήσω, fill, glut;

aor. pass. ἐνεπλήσθην.

ἐμ-πίπτω (*tenses as πίπτω*), fall upon (*with dat.*).

ἐμ-πλησθῶ. See ἐμ-πίμπλημι. ἐμ-ποδών, in the way (*with dat.*).

ἐν, *prep. with dat.*, in, among.

ἐν, Ἀιδου, see 418, note.

ἐν, from εἷς.

ἐν-άλιος, -α, -ον, in the sea, sea-dipped.

ἐναντίον, *adv.*, opposite, face to face, in the face.

ἐνδεής, -ές, lacking in (*with gen.*).

ἐν-δίδωμι, afford, supply.

ἐνδίκως, rightly, justly.

ἐνδον, *adv.*, within.

ἐνεγκ-. See φέρω.

ἐνεκα, *adv.*, on account of, for the sake of (*with gen.*).

ἐνθα, *adv.*, there, where.

ἐνθάδε, *adv.*, thither, there.

ἐνθεν, *adv.*, thence, on the other side.

ἐνθένδε, *adv.*, hence; τὸ ἐνθένδε, from henceforth.

ἐν-θνήσκω, *aor.* ἐν-θανεῖν, die away, grow numb in.

ἐν-νύχος, -ον, by night, nightly.

ἐν-οπλος, -ον, in arms, armed.

ἐν-οπίτρον, mirror [*root ὀπ-, cp. ὄψομαι*].

ἐνταῦθα, *adv.*, there, thereupon.

ἐν-τίθημι, put in.

ἐντός, within.

ἐν-τυγχάνω (*aor. part.* ἐντυχών), light upon.

ἐν-υπνος, -ον, *adj.*, in sleep.

ἐξ-αίρω (*aor. part.* ἐξ-άρας), raise aloft.

ἐξ-αιτέομαι, demand. See 49 (note). (*Aor.* ἐξητησάμην.)

¹ The Greeks always spoke of their country as Hellas, and of themselves as Hellenes. The names 'Greece' and 'Greeks' belong to later times.

ἐξ-αλείφω, smear out, wipe out.

ἐξ-αλλάσσω, take in exchange, take in turn, 1061, note.

ἐξ-αλύσκω, -ύξω, ἐξ-ήλυξα, flee, escape.

ἐξ-αν-ίστημι, raise, lift up, 1165. See Appendix, note C.

ἐξ-απ-αλλάσσω, set free from, rid of. See note, 1108.

ἐξ-άρασα. See ἐξ-αίρω.

ἐξ-αυδάω, speak out.

ἐξ-εἰλκον. See ἐξ-έλκω.

ἐξ-ειργασάμην. See ἐξ-εργάζομαι.

ἐξ-έλκω, imperf. -εἰλκον, draw forth.

ἐξ-ἐπτάσας. See ἐκ-πτήσσω.

ἐξ-εργάζομαι, wreak, accomplish.

ἐξ-έρχομαι, come out, come forth.

ἐξ-εστι(ν), impers., it is allowed, lawful.

ἐξ-ευρίσκω, find out.

ἐξ-έφθαρμαι. See ἐκ-φθείρω.

ἐξ-ήλυξα. See ἐξ-αλύσκω.

ἐξ-ηνεγκ-. See ἐκ-φέρω.

ἐξ-ηγησάμην. See ἐξ-αιτέω.

ἐξ-ιστορέω, question, investigate.

ἐξ-οικίζω, ἐξ-ώκισα, drive out from home, exile, dispeople (887).

ἐξω. See ἔχω.

ἐξω, adv., outside, without (with gen.).

ἐξ-ώκισα. See ἐξ-οικίζω.

ἔοικα, part. εἰκώς, perf. with pres. meaning, seem, seem likely; ἔ. πράξειν, seem likely to accomplish; impers. ἔοικε, it seems.

ἐοιχ' = ἔοικε.

ἐπ-άγω, bring to; so, to cause, induce (260).

ἐπ-αίρω, raise.

ἐπ-άσσω, ἐπήξα, rush. See 1070, note.

ἐπ-άρκεσις, -έως, f., aid, succour.

ἐπ-αρκέω, -έσω, help, aid (with dat.).

ἐπ-αρωγός, m., helper, aider.

ἐπ-έξεσα. See ἐπιζέω.

ἐπεί, of time, when, since, hence causal, since, seeing that; with imperative, for, 1208.

ἐπειδ-άν, conj., whenever (with subj.). See Appendix, note A.

ἐπει-δή, conj., when, seeing that.

ἐπ-εἶδον, used as aor. of ἐφ-οράω.

ἐπ-εμι, be over, superintend.

ἐπεί-περ, conj., seeing that.

ἐπ-εισ-πίπτω, aor. subj. -πέσω, rush in.

ἐπειτα, adv., in the next place, thereupon.

ἐπ-ερείδω, press or haul home. See 114, note.

ἐπ-ερρόθουν. See ἐπιρροθέω.

ἐπ-έστην. See ἐφ-ίστημι.

ἐπ-εύχομαι, aor. -ηυξάμην, pray (in addition), note, 542.

ἐπ-έχω (tenses like ἔχω), lit. hold upon; so, stay, stop, delay.

ἐπ-ήγαγον. See ἐπάγω.

ἐπί, prep. with 3 cases; with acc., against, over, to, with regard to, for; with dat., on, at, by; for, 648; with gen., upon.

ἐπι-βαίνω, mount upon.

ἐπ-ιδεῖν. See ἐφ-οράω.

ἐπι-δέμνιος, -ον, on a bed.

ἐπι-ζέω, -ζέσω, -έξεσα, boil or surge upon.

ἐπι-κουρία, *f.*, aid, succour.

ἐπι-λανθάνομαι or ἐπι-λήθομαι, -λήσομαι, forget (*with gen.*).

ἐπι-ρ-ροθέω, shout assent.

ἐπί-σημος, -ον, *lit.* having a mark (σημα) on it; so, remarkable, well marked.

ἐπι-σκήπτω, urge.

ἐπι-σκοπέω, -σκέψομαι, super-vise, watch.

ἐπί-σταμαι, -στήσομαι, know.

ἐπι-στάτης, -ον, *m.*, overseer.

ἐπι-σφάζω, -άξω, slay at.

ἐπι-σχ-. See ἐπ-έχω.

ἐπι-τίμια, -ων, *n. pl.*, recom-pense, requital.

ἐπί-φθονος, -ον, open to hatred (*or envy?*), 1185, *note*.

ἐπ-οικτείρω, ἐπάκτειρα, pity.

ἔπομαι, ἔψομαι, ἐσπόμην, follow, pursue.

ἔπος, -ους, *n.*, word.

ἐπ-ωδός, -όν, called (*lit.* sung) after [ἀείδω].

ἐπ-ωμís, -ίδος, *f.*, the shoulder strap (of a tunic).

ἔραμαι, ἐρασθήσομαι, ἡράσθην, love, long for.

ἐράω, *only in pres. and imperf.*, love, long for, covet (*with gen.*), 996.

ἐργάζομαι, do, perform, ac-complish, *with double acc.*, 264; *perf. pass. or depon.*, ἐργασμαι.

ἔργον, *n.*, deed.

ἐρευνάω, search.

ἐρημία, *f.*, solitude, solitary place, 981; (*with gen.*), want of, absence, 1017.

ἔρημος, -ον, lonely, desolate.

ἐρημόω, abandon, leave.

ἐρήσομαι. See ἔρομαι.

ἔρις, -ίδος, *f.*, strife, contest.

ἔρομαι, -ήσομαι, ask.

ἔρπω, *lit.* creep, *hence* come, go.

ἔρρεον, *imperf.* of βέω. (*Note doubled ρ.*)

ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλή-λυθα, come, go, &c.

ἐρῶ, *used as fut. of φημί.*

ἐρωτάω, ask.

ἐς, *short form of εἰς.*

ἐσείδον (*subj.* ἐσίδω), *aor. of* εἰσοράω.

ἐσήμηνα, *1st aor. of σημαίνω.*

ἐσθλός, -ή, -όν, noble, brave, good, &c.

ἐσπόμην, *aor. of ἔπομαι.*

ἐστία, *f.*, hearth.

ἔσω, within.

ἐτάμετο, *2nd aor. mid. of τέμνω.*

ἕτερος, -α, -ον, other (of two).

ἔτι, *adv.*, still; *with neg.*, any longer.

ἔτλης, *2nd aor. of τλάω.*

ἔτοιμος, -η, -ον, ready.

εὖ, *adv.*, well.

εὖ-γένεια, *f.*, noble birth.

εὖ-δαίμων, -ονος, *adj.*, pros-perous.

εὖ-δοξία, good repute.

εὔδω, -ήσω, sleep.

εὐθύνω, direct, guide, rule.

εὐθύς, *adv.*, immediately.

εὖ-ιππος-ον, well-horsed, war-like.

εὖ-κάρδιος, -ον, stout of heart.

εὖ-καρδίως, *adv.*, with good heart.

εὖ-λογέω, speak well of, praise.

εὖ-μενής, -ές, well-disposed, friendly.

εὐνή, *f.*, couch, bed.

εὖ-παις, -παιδος, *adj.*, blest with children.

εὖ-πραξία, *f.*, prosperity.

εὐ-πρεπής, -ές, *adj.*, beauteous.
 εὕρημα, -ατος, *n.*, invention.
 εὐρίσκω, εὐρήσω, *ἡρῶν, ἡύρηκα*,
 -μαι, *ἡρέθην*, find, find out,
 discover.

εὐ-ροος, -ον, fair flowing.

Εὐρώπη, *f.*, Europe.

Εὐρώτᾱς, -ου, *m.* A river in
 the Peloponnese which
 flowed near Sparta.

εὐ-σεβής, -ές, pious, religious.

εὐ-σχήμως, *adv.*, becomingly.

εὐ-τεκνος, -ον, blest with child-
 ren.

εὐ-τρεπής, -ές, ready.

εὐ-τυχέω, prosper.

εὐ-τυχής, -ές, fortunate.

εὐ-φημέω, speak words of good
 omen.

εὐφρόνη, *f.*, night (*poetical*).

ἐφ' = ἐπί.

ἐφ-εστάναι, *perf. inf. of ἐφ-*
ιστημι.

ἐφ-ίημι (*aor. inf. ἐφ-εῖναι*), put
 forth, lay upon.

ἐφ-ίστημι, *trans. tenses*, put
 (set) over; *in intrans. tenses*,
 stand over. See Appendix,
 note C.

ἐφ-οράω, *aor. ἐπ-εῖδον*, look
 upon, behold.

ἐχθ' = ἐχθε.

ἐχθιστος, *superl. of ἐχθρός*.

ἐχθρός, -ά, -όν, hated, hateful;
 as *subst.*, an enemy.

ἐχρῆν, *imperf. of χρῆν*.

ἐχρησε(ν), *aor. of χράω*.

ἐχω, ἔξω (*σχῆσω*), ἔσχω, ἔ-
 σχηκα, (1) *trans.*, have,
 hold, stay, stop; *with inf.*,
 have the power to, be able
 (614); (2) *intrans.*, lit. hold
 oneself; *σχές* (963), hold!
 forbear! ὦδε ἔχει (1195),
 so (the matter) stands; (3)

mid. ἔχομαι (with gen.), cling
 to.

ἔως, *adv.*, so long as.

ζάω, ζῆς, &c., *part. ζῶν, inf.*
ζῆν, live (*contracts into η*
not α).

ζεύγ-νῦμι, ζεύξω, yoke.

Ζεύς, Διός, *m.* Zeus, the king
 of gods and men.

ζέω, ζέσω, boil.

ζῆ, ζῆν. See ζάω.

ζῆλος, *m.*, rivalry.

ζηλόω, strive for.

ζητέω, seek.

ζόη, *f.*, life (*poetic form of ζωή*).

ζυγόν (*ζυγός*), *n.*, yoke.

ζωή, *f.*, life.

ζώνη, *f.*, girdle (*Eng. zone*).

ῆ, *interrogative particle*.

ῆ, or, ῆ . . . ῆ, either . . . or.

ῆ, from ὅ, ῆ, τό.

ῆ, from ὅς, ῆ, ὅ.

ῆ, from ὅς, ῆ, ὅ.

ἡγεμών, -όνος, *c.*, guide.

ἡγέομαι, -ήσομαι, ἡγημαι, think,
 consider; *with dat.*, lead.

ἡδέ, and (*poetic word*).

ἡδε, from ὅδε, ἡδε, τόδε.

ἡδέως, *adv.*, gladly.

ἡδη, *adv.*, now, immediately,
 already.

ἡδύ-λογος, -ον, sweet-speak-
 ing, sweet-voiced.

ἡδύς, -εία, -ύ, sweet.

Ἡδωνός, -όν, Edonian. See
 1153, note.

ἥκιστα, *adv.*, least; hence *in*
an answer, by no means.

ἡκριβωκώς. See ἀκριβώς.

ἦκω, *imperf. ἦκόν*, am come.

ἦλθον. See ἔρχομαι.

ἥλιος, *m.*, the sun; *in l. 1067*,
 the Sun God (*personified*).

ἡλυσίς, *f.*, going, step.
 ἡμαρ, -ατος, *n.*, day (*poetical*).
 ἡμέρα, *f.*, day; καθ' ἡμέραν, daily.
 ἦμος, when (*poetic word*).
 ἦν, *imperf.* of εἰμί.
 ἦν = ἔαν.
 ἦν, from ὅς, ἦ, ὅ.
 ἦνεγκον, *aor.* of φέρω.
 ἦνίκα, when (*poetic word*).
 ἡπύω, say, utter (*poetic word*).
 ἡράσθην. See ἔραμαι.
 ἦσμεν. See οἶδα.
 ἡσσάομαι, be worsted.
 ἡσσον, *adv.*, less.
 ἡσυχος, -ον, *adj.*, calm; so, at rest, idle, silent (1109).
 ἦσω, *fut.* of ἵημι.
 ἦχω, -ους, *f.*, sound, 156; Echo (*personified*).
 θ' = τε.
 θᾶκος, *m.*, seat (*poetic word*).
 θάλαμος, *m.*, bridal chamber.
 θαλάσσιος, -α, -ον, of the sea, sea-.
 θαλασσό-πλαγκτος, -ον, made to wander o'er the sea, sea-tossed.
 θάμβος, -ους, *n.*, amazement.
 θανάσιμος, -ον, deadly.
 θάνατος, *m.*, death.
 θάπτω, bury.
 θαρσέω, be of good courage.
 θάρσος, -ους, *n.*, confidence.
 θάσσω (*only pres.*), sit (*idle*).
 θαῦμα, *n.*, marvel.
 θαυμάζω, *intrans.*, wonder; *trans.*, admire, honour.
 θεά, *f.*, goddess, 463.
 θεάομαι, -άσομαι, gaze at.
 θεῖος, -α, -ον, inspired by a god. See 87, note.
 θέλω = ἐθέλω.

θεό-δητος, -ον, god-built.
 θεό-θεν, *adv.*, from the gods.
 θεός, *m.*, a god; πρὸς θεῶν, by the gods.
 θεράπεινα, *f.*, hand-maid.
 θεράπην (*Dor.* θεράπνα), *f.*, either (1) for θεράπεινα = a hand-maid, or (2) a habitation, dwelling. See note, 482.
 θεσπι-ωδός, -όν, chanting in prophetic strain, hence inspired.
 Θέτις, -ιδος, *f.* A daughter of the sea-god Nereus, wife of Peleus, mother of Achilles.
 θήκη, *f.*, chest.
 θήλυς, -υ (*and* -υς, -εια, -υ), female.
 θήρ, θηρός, *m.*, wild beast.
 θησαυρός, *m.*, treasure.
 Θησείδης, -ον, *m.* Son of the Athenian hero Theseus, 125, note.
 θιγ-γάνω, θίξομαι, ἔθιγον, touch (*with gen.*).
 θνησκω, θανοῦμαι, ἔθανον, τέθνηκα, die, be slain.
 θνητός, -ή, -όν, mortal; *subst.*, a mortal.
 θοίνη, *f.*, feast.
 θοός, -ά, -όν, swift.
 θόρυβος, *m.*, noise, clamour, tumult.
 θρασύνομαι, be over-bold or insolent.
 θρασυ-στομέω, be bold (*insolent*) of tongue.
 θρεφθῆναι, *aor. inf. pass.* of τρέφω.
 Θρήκη, *f.* Thrace, a country to the north of the Aegean sea.
 Θρήκιος, -α, -ον, Thracian.
 Θρήξ, Θρηκός, *adj. and subst.*, Thracian.

θρηνέω, wail for, lament.
 θρῆνος, *m.*, lamentation, dirge.
 θυγάτηρ, -τρός, *f.*, daughter.
 θῦμα, -ατος, *n.*, sacrifice.
 θῦμός, *m.*, wrath.
 θυμόομαι, am angry; τὸ
 θυμούμενον, wrath.
 θυσία, *f.*, sacrifice.
 θυσιᾶν, *Dor. gen. pl. of θυσία*.
 θεύσσω, cry out, shout [*perh.*
from θώς, a jackal].

Ἰδῆ, *Dor. Ἰδᾶ, f.* Ida, a
 mountain near Troy.

Ἰδαῖος, -α, -ον, of Ida; βούτης
 Ἰ. = Paris.

ἰδίᾳ, *adv. dat.*, in private,
 individually.

ἴδιος, -α, -ον, private, indivi-
 dual, personal.

ἰδοῦ, *imperat. of εἰδόμεν*.

ἰδοῦ, *adv.*, lo! behold!

ἱερεύς, -έως, *m.*, priest.

ἱερός, -ά, -όν, sacred.

ἵζω (*only in pres. tenses*), sit.

ἵημι, ἥσω, ἦκα, εἶκα, εἶμαι,
 εἶθην, send; utter (338);
intrans., betake oneself,
 rush, 164, note.

ἵθι, *imperat. of εἶμι*, ibo.

ἱκέσιος -α, -ον, of suppliants.

ἱκετεύω, *trans. and intrans.*,
 supplicate, entreat.

ἱκέτις, -ῖδος, *f.*, a (*female*) sup-
 pliant.

ἱκνέομαι, ἵξομαι, ἰκόμεν, ἵγμαι,
 come to.

Ἰλιάς, -άδος, (1) *f. adj.*, of
 Ilion; (2) *subst.*, (a) Trojan
 woman, (b) Troy.

Ἰλίον, *n.*, Ilion, Troy.

Ἰλίος, -α, -ον, Ilian, Trojan.

ἵνα, *conj.*, in order that, *with*
subj. and opt.; *adv.*, where,

where'n (*with indic.*). See
 note 818 for special use with
indic.

ἵππότης, -ον, *m.*, horseman.

ἱρά, *neut.*, for ἱερά, sacred
 things (rites).

ἴσος, -η, -ον, equal, hence fair,
 just.

ἵ-στη-μι, στήσω, ἔστησα, (ἔσ-
 την), ἔστηκα, ἐστάθην, *trans.*
tenses, make to stand, set,
 place; *intrans.*, stand. See
Appendix, note C.

ἱστός, *m.*, mast.

ἰσχύω, be strong; πλεόν *i.*,
 be stronger than, prevail
 over.

ἴσχω (*only in pres. tenses, colla-*
teral form of ἔχω), hold,
 stop.

ἴσως, *adv.*, equally, perhaps.

ἵχνος, -ους, *n.*, track, hence
 foot.

ἰώ, *interj.*, oh! ah! alas!

κάγώ, κάγωγε = καὶ ἐγώ (*crasis*).

καθ' = κατὰ (*crasis*).

καθ-αιμάσσω, *aor. καθήμαξα*,
 make bloody [αἶμα].

καθ-αιρέω, over-power.

καθ-εἶλον, *aor. of καθ-αιρέω*.

καθ-εἶς, *aor. part. of καθ-ίημι*.

καθ-έξω, *fut. of καθ-έχω*.

καθ-ίημι, let down, lower.

καθ-οράω, κατόψομαι, κατείδον,
 behold.

καί, *conj.*, and, also, even.

καὶ δῆ. See note, 758.

καὶ μὴν. See note, 216.

καινός, -ή, -όν, new, fresh,
 strange.

καί-περ, *adv.*, although (*with*
part.).

καιρός, *m.*, a point of time,

season, crisis; ἐς καιρόν,
at a suitable time, 666.

κακόγλωσσος, -ον, *adj.*, ill-
tongued.

κακός, -ή, -όν, bad, evil; *subst.*,
κάκά, evils, 233; reproaches,
abuse, 375.

κακύνομαι, behave badly.

κακῶς, badly, ill, miserably.

καλέω, καλῶ, ἐκαλέσα, κέκληκα,
-μαι, ἐκλήθην, κεκλήσομαι,
call.

καλλί-διφρος, -ον, of the fair
chariot.

κάλλιστα, *superl.* of καλῶς,
most gloriously.

κάλλος, -ους, *n.*, beauty.

καλός, -ή, -ον, fair, beautiful,
good, noble.

καλῶς, *adv.*, nobly, honour-
ably. See δρᾶω.

κάμ' = καὶ ἐμέ (*crasis*).

κάμαξ, -ᾱκος, *f.*, spear-shaft,
iance.

κάμνω, καμοῦμαι, ἐκάμον, κέ-
κμηκα, grow weary, hence
suffer.

κάμπτω, κάμψω, bend, 1150;
intrans., turn, 1079.

κάν = καὶ ἄν. κάν = καὶ ἐν
(*crasis*).

κάνάθηρσον = καὶ ἀνάθηρσον
(*crasis*).

κανών, -όνος, *m.*, *lit.* a straight
rod (for measuring, &c.),
hence rule, standard.

κάπεί = καὶ ἐπεί (*crasis*).

κάπειτα = καὶ ἔπειτα (*crasis*).

καπνός, *m.*, smoke.

κάρα (*only in nom. and acc.*),
head; Κασάνδρας κάρα, 677,
note.

καρδία, *f.*, heart.

καρπός, *m.*, fruit.

κάρσένων = καὶ ἀρσένων (*crasis*).

καρτερέω, persist, continue.

κᾱρύξῤ(α), *Doric* for κηρύξασα.

καρχήσιον, *n.*, *lit.* a drinking
cup, hence (from its shape),
mast-head of a ship.

κᾱς = καὶ ἐς (*crasis*).

Κασάνδρα, Cassandra, daugh-
ter of Priam, gifted with
prophecy by Apollo, went
to Greece with Agamem-
non, and was there slain
by Clytaemnestra.

κᾱσθενεῖς = καὶ ἀσθενεῖς (*crasis*).

κάσις, -ιος, *c.*, brother, 428;
sister, 361, 944.

κᾱτ(α) = καὶ εἶτα (*crasis*).

κατά, *prep.* with *gen.* and *acc.*,

(1) with *gen.*, down from;

(2) with *acc.*, down =
throughout (κατ' ἄστυ), in
(κατὰ Θρήκην). Phrases, κατ'
ἔχνος, on their track; καθ'
ἡμέραν, day by day; so
κατ' ἡμᾶρ.

κατα-θνήσκω, die, be slain.

κατα-κέχρωσμαι, *perf.* of κατα-
χρώννυμι.

κατα-κτείνω, slay, kill.

κατα-παύω, make to cease.

κατάρα, *f.*, curse.

κατ-ἀράτος, -ον, accursed.

κατ-ἀρχομαι, begin, com-
mence.

κατα-σκάπτω, dig down, over-
throw; *aor. pass.* κατε-
σκάφην.

κατά-σκοπος, *m.*, spy.

κατα-στάζω, -ζω, shed, 760,
note; wet, 241.

κατα-τείνω, *lit.* stretch down
tight, (*mid.*) stretch one-
self = strive; *part.* = ve-
hement, contentious.

κατα-χρώ-ννυμι, -κέχρωσμαι,
-εχρώσθην, stain, 911.

κατ-εἶπον (*aor. with no pres.*),
denounce, betray.

κατ-εἶχον. *See* κατ-έχω.

κατ-έκταν, *poetic aor. of* κατα-
κτείνω.

κατ-ερείπω, -ερείψω, -ηρείφθην,
overthrow.

κατ-εσκάφην, *aor. pass. of*
κατα-σκάπτω.

κατ-έσχον. *See* κατ-έχω.

κατ-έχω, καθέξω (κατα-σχίσω),
κατέσχον, hold back, de-
tain, restrain, seize (1166),
occupy, dwell in (81).

κατ-θανεῖν, *aor. inf. of* κατα-
θνήσκω.

κάτι = καὶ ἔτι (*crasis*).

κάτ-οχος, -ον, subject to.

κατ-όψομαι. *See* καθ-οράω.

κάτω, *adv.*, below, *esp. re-*
ferring to the under-world.

κατ-ῶρυξ, -υχος, *f.*, cavern,
pit [ὀρύσσω, dig].

καυτός = καὶ αὐτός (*crasis*).

κεῖμαι, κείσομαι, lie, lie low.

See notes, 16, 292.

κεῖνος = ἐκεῖνος.

κέκαρμαι. *See* ἀπο-κείρω.

κέκτημαι, *perf. of* κτάομαι.

κέλευδος, *m.*, *din.* loud
shout.

κέλευσμα, -ατος, *n.*, com-
mand.

κελεύω, bid, command.

κέλλω, κέλσω, ἐκελσα, put into
harbour, 1057, *note*.

κενός, -ή, -όν, empty, devoid
of (*with gen.*), 230 ; useless,
vain, 824.

κεντέω, pierce, stab.

κερδαίνω, -δανῶ, ἐκέρδᾱνα, gain,
518, *note*.

κέρδος, -ους, *n.*, gain.

κερκίς, -ίδος, *f.*, the rod by
which the threads of the woof

were driven home, so as to
make the web even and close ;
hence the garment spun by
the loom, 1153, *note*, and in
p^l., the loom, 363.

κευθμών, -ῶνος, *m.*, hiding-
place.

κεύθω, κεύσω, ἔκευσα, κέκευθα,
hide.

κέχρωσμαι, *perf. pass. of* χρών-
νυμι.

κηδεστής, -οῦ, *m.*, kinsman.

κηδεύω, make a marriage-
alliance, marry.

κλητήριος, -α, -ον, propiti-
atory.

κληίς, -ίδος, *f.*, stain.

κήρυγμα, -ατος, *n.*, announce-
ment.

κήρυξ, -υκος, *m.*, herald, mes-
senger.

κηρύσσω, announce, proclaim,
invoke (148).

κίδναμαι (*only in pres. tenses*),
be spread.

κίνδυνος, *m.*, danger.

κινέω, move, disturb.

Κισσεύς, -έως, *m.* Cisseus,
a Thracian king, father of
Hecuba.

κισσός, *m.*, ivy.

κλαίω, κλαύσομαι, -σοῦμαι,
ἔκλαυσα, κέκλαυμαι, weep ;
trans., weep for, lament
for.

κλέμμα, *n.*, a thing stolen,
618, *note* [κλέπτω, steal].

κλέος, *n.* (*only in nom. and acc.*
sing. and pl.), fair fame.
reputation.

κληρώω, apportion by lot,
allot.

κλίνη, *f.*, couch.

κλύδων, -ανος, *m.*, wave,
billow.

κλυδώνιον, *n.*, wavelet (*diminutive*).

κλύω, *ἐκλυον*, *aor. imperat.*
κλυθι, hear, listen, listen to.

κοιμίζω, lull to sleep, *i. e.*
kill, 474; *mid.*, sleep,
826.

κοινός, -ή, -όν, common, joint.
κοίτη, *f.*, bed, hence lair (*of wild
beasts*), 1084, *note*.

κολεός, *m.*, sheath (*of a sword*).
κόμη, *f.*, hair (*of the head*),
usually pl.

κομίζω, bring, conduct, escort,
carry, carry off.

κομιστήρ, -ήρως, *m.*, conductor.
κόμπος, *m.*, vaunt, boast.

κόνις, -εως (*-εος*), *f.*, dust.
κόπης, -εως, *m.*, prater, cun-
ning speaker, 134, *note*.

κόρη, *f.*, girl, daughter; pupil
of the eye, 972.

κορμός, *m.*, log [*κείρω*, lop].

κορυφή, *f.*, top.

κόσμος, *m.*, ornament, de-
coration.

κοῦ, κοῦκ = καὶ οὐ(κ) (*crasis*).

κούρη = κόρη.

κραίνω, *κρανῶ*, *ἐκρانا*, *ἐκράν-
θην*, accomplish, carry (*a
vote*).

κράτα, *n.* (*nom. κράς not found*),
head.

κρατέω, *neuter*, have power,
might; *with gen.*, prevail
over, rule, overpower.

κράτος, -ους, *n.*, might; *with
gen.*, mastery over, 883.

κραυγή, *f.*, outcry, shouting.

κρείσσω, -ον, *used as comp.* of
ἀγαθός, stronger, better;
κρείσσω ἢ φέρειν, too great
to be borne (*lit. to bear*).

κρίνω, *κρινῶ*, *ἐκρίνα*, *κέκρικα*,

-μαι, *ἐκρίθην*, judge, decide,
(89) interpret.

κρόκεος, -ον, saffron-coloured.

Κρονίδης, -ου, *m.*, son of
Crōnos.

κρουνός, *m.*, spring, fount.

κρυπτός, -ή, -όν, stealthy.

κρύπτω, -ψω, *ἐκρυψα*, *κέκρυμ-
μαι*, *ἐκρύφθην*, hide, con-
ceal, *with double acc.*, 570;
so, hide in the ground, bury.

κρύφιος, -α, -ον, by stealth.

κταν-. *See* κτείνω.

κτάομαι, κτήσομαι, κέκτημαι,
ἐκτήθην, get, win; *in perf.*,
have, own; *κτηθείς*, *pass.*
sense, brought.

κτείνω, *κτενῶ*, *ἐκτεινα*, *ἐκτάνον*,
kill, slay.

κτύπος, *m.*, outcry, din.

κύκλος, *m.*, circle, orb.

κυκλόομαι, encircle.

κύμα, -ατος, *n.*, wave, billow.

κυν-ηγέτης, -ου, *m.*, hunter;
lit. dog-leader.

Κύπρις, -ιδος, *f.* Cypris, a
name of the goddess Aphro-
dite, derived from the isle
of Cyprus, where she was
especially worshipped;
hence love, 825.

κῦρέω, meet with, light upon,
obtain; *intrans.*, happen,
befall.

κύων, *κυνός*, *c.*, dog, hound.

κῶλον, *n.*, limb.

κώπη, *f.*, handle, hence oar,
456; hilt (*of a sword*), 543.

λαγών, -όνος, *f.*, side, flank.

Λαερτιάδης, -ου, *m.* Son of
Laërtes, king of Ithaca,
i. e. Odysseus.

Λαέρτιος, *m.* Laërtius =
Laërtes.

λαθών, *aor. part. of λανθάνω.*
 λάθρα, *secretly.*
 λαιμός, *m., throat.*
 λαιμό-τομος, *-ον, with the throat cut.*
 λαῖφος, *-ους, n., a sail.*
 λαιψηρός, *-ά, -όν, swift, fleet.*
 Λάκαινα, *a Laconian (Spartan) woman, 441, 651.*
 λαμβάνω, *λήψομαι, ἔλαβον, εἴληφα, -μαι, ἐλήφθην, take, get, receive, seize, take hold of.*
 λαμπρός, *-ά, -όν, bright.*
 λανθάνω, *λήσω, ἔλαθον, λέληθα, -σμαι, escape the notice of (with acc.).*
 λῦός, *m., a people; pl., host, 553.*
 λάσκω, *λακήσομαι, ἐλάκησα (ἔλακον), λέλακα, speak of, mention, 678; cry aloud, 1110.*
 λάτρις, *-ιος, f., hand-maiden.*
 Λαῦτώ, *Dor. for Δητώ.*
 λέγω, *λέξω, ἔλεξα (εἶπον), εἶρηκα, ἐλέχθην, say, speak, declare, speak to, address, speak of; pass., be reported.*
 λε-ηλατέω, *drive off booty [λεία, booty; ἔλα-, drive].*
 λείπω, *-ψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην, leave.*
 λεκτός, *-ή, -όν, chosen, picked.*
 λέκτρον, *n., couch, esp. marriage-couch.*
 λέλακα. *See λάσκω.*
 λευρός, *-ά, -όν, smooth.*
 λεύσσω, *gaze, gaze at.*
 λέχος, *-ους, n., couch, marriage-couch.*
 λέχριος, *-α, -ον, lit. slanting, sideways. See 1026, note.*
 λεώς, *-ώ, m., host.*

Λήμνος, *f. Lemnos, an island in the Aegæan sea.*
 Δητώ, *-οῦς, f. Leto (in Latin, Latona), mother of Apollo and Artemis.*
 λιάζεσθαι, *ἐλιάσθην, bend or turn aside. See note, 100.*
 λίαν, *adv., very, excessively; τὸ λ., excess, 591, note.*
 λιμὴν, *-ένος, m., harbour.*
 λίμνη, *f., pool, lake, sea.*
 λινέ-κροκος, *-ον, flax-woven.*
 λιπαίνω, *make fat, enrich.*
 λίσσομαι, *pray, entreat.*
 λιτή, *f., prayer, entreaty.*
 λογάς, *-άδος, selected, chosen.*
 λόγος, *m., word, argument, story, speech, conversation.*
 λόγχη, *f., spear, lance.*
 λογχο-φόρος, *-ον, lance-bearing.*
 λοιδορέω, *rail at.*
 λοιπός, *-ή, -όν, left, remaining.*
 λοίσθιος, *-α, -ον, left, remaining; τὸ λοίσθιον, at last.*
 λουτρόν, *n. (usually in pl.), water (for washing), 780; bath, 1281; washing, 611.*
 λούω, *wash.*
 λύκος, *m., a wolf.*
 λύμη, *f., shame, outrage.*
 λυπέω, *trans., pain, grieve.*
 λύπη, *f., pain, grief.*
 λυπρός, *-ά, -όν, grievous.*
 λύω, *loosen, unfurl; pass., be relaxed, fail.*
 λῶβη, *f., outrage, ruin.*
 μ' = *με, from ἐγώ.*
 μάθημα, *-ατος, n., learning, science.*

μαίνομαι, *μανοῦμαι*, μέμνηναι, *ἐμάνην*, am mad.

μάκαρ, -αρον-αιρα, -αρ, blessed (of the gods).

μακρός, -άς, -όν, long; διὰ μακροῦ, for a long time, 320, note.

μάλα, *adv.*, much. See note, 1037.

μάλιστα, *adv.*, most, especially, certainly (*superl.* of μάλα).

μᾶλλον, *adv.*, more, rather, 377, note (*compar.* of μάλα).

μανεῖναι, *aor. opt.* of μαίνομαι.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, learn, learn of.

μαντι-πόλος, -ον, *adj.*, inspired.

μάντις, -εως, *m.*, seer.

μάνυσον, *Dor.* for μήνυσον.

μαργάω, rage.

μάρπτω, -ψω, seize.

μαστεύω, seek after.

μαστός, *m.*, breast.

ματεύω, seek.

μάτην, *adv.*, in vain, to no purpose.

μάτηρ, *Dor.* for μήτηρ.

μάχομαι, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι, fight.

μέγα, *adv.*, greatly, very.

μέγας, -άλη, -α, great.

μεθ' = μετά.

μεθ-ῆχ' = μεθ-ῆκε, *aor.* of μεθίημι.

μεθ-ίημι, -ήσω, let go, release; throw, fling; suffer, allow; *mid.*, leave hold of (*with gen.*), 400; μέθεσ (λόγον), cease. 888.

μειζόνως, *compar. adv.*, more, worse.

μείζων, -ονος, greater.

μελάγ-χρως, -ωτος, dark-skinned, swarthy.

μέλαθρον, dwelling; *μ. οὐράνιον*, the hall of heaven.

μελαν-αυγής, -ές, dark-gleaming.

μελανό-πτερος, -ον, black-winged.

μελανο-πτέρυξ, -υγος, black-winged.

μέλας, -αινα, -αν, black, dark.

μέλει, it is a care or concern; οὐδὲν μέλει μοι = I care nothing, 1274.

μέλεος, -ον or -α, -ον, wretched, hapless.

μέλλω, -ήσω, be about to; hesitate, delay, 726; τὸ μέλλον, what is to be.

μέλος, -ους, *n.*, limb.

μέλος, -ους, *n.*, a strain, song.

μémνημαι, remember, *perf.* of μμνήσκομαι.

μέμφομαι, find fault with, blame (*acc.* of person, *gen.* of the cause).

μέν, particle used to show that the word or clause with which it stands answers to a following word or clause, which is introduced by δέ: μέν . . . δέ = on the one hand . . . on the other, but μέν may often be left untranslated. Combined μὲν οὖν, nay rather, so then, 798; μέντοι, however, nevertheless, after all, 600.

μένω, μενῶ, ἔμεινα, μεμένηκα, remain, wait.

μέριμνα, *f.*, care, source of care.

μέρος, -ους, *n.*, part, share; ἐν μέρει, in turn, 1130; τὸ ἐκείνου *μ.*, with regard to

him, 989 (*lit.* as to his part).

μεσο-νύκτιος, -ον, at midnight.
μέσος, -η, -ον, middle, the middle of; ἐν μέσοις, in their midst, 531; ἐν μέσῳ, in the middle, 1150.

μέσως, *adv.*, moderately; οὐ μέσως (1113) = considerably.

μετά, *prep.* with *acc.*, *gen.* and *dat.* (the last in poetry only): with *acc.*, after, in quest of; with *gen.*, with, among; with *dat.*, among, amidst, 355, *note*.

μετα-κλαίω, lament.

μεταξύ, *adv.* = *prep.*, between.

μετα-πέμπω, send after.

μετ-άρσιος, -οῦ, upright.

μετά-στασις, -εως, *f.*, change.

μετα-στείχω, come after, seek.

μετ-έρχομαι, -ήλθον, come after, come to fetch.

μέτ-εστι (from μέτ-ειμι), there is a share.

μή, not, the negative of thought as οὐ of statement; hence especially used with imperatives, in conditions and wishes.

μὴ σύ γε (ποίησις), do not so; εἰ μή, if not, unless, except.

μη-δέ, and not, nor yet, not even.

μηδ-είς, μηδεμία, μηδέν, no one, nothing; *adv. neut.*, μηδέν, in no way, not at all, 372, &c.

μήθ' = μήτε.

μήν, particle used to strengthen asseverations; ἦ μήν, in very truth; καὶ μήν, and look you, 216, 317, 665, *notes*.

μηνύω, reveal, declare.

μή-ποτε, *adv.*, lest ever, never.

μή-πω, *adv.*, not yet.

μή-τε, and not, neither, nor; μήτε . . . μήτε, neither . . . nor.

μήτηρ, -τρός, *f.*, mother.

μιαί-φόνος, -ον, blood-defiled.

μικρός, -ά, -όν, little, small; *comp.* ἐλάσσων, 892.

μι-μνη-σκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην, remind; mid., remember.

μισθός, *m.*, hire, pay, reward.

μίτρα, *f.*, snood, headband.

μολ-. See βλώσκω.

μολπή, *f.*, song, strain.

μόνον, *adv.*, only.

μονό-πεπλος, -ον, wearing only one garment, 933, *note*.

μόνος, -η, -ον, alone.

μόρος, *m.*, doom, fate.

μορφή, *f.*, form, shape.

μόσχος, *f.*, young heifer, 205; hence maiden, 526.

μοχθέω, toil.

μόχθος, *m.*, toil, labour.

μῦθος, *m.*, word, speech, counsel.

μυρίος, -α, -ον, countless, vast.

μυχός, *m.*, innermost part, recess.

μῶν = μὴ οὖν (*crasis*), *interrog. adv.* expecting the answer No; surely not?

ναίω (only in *pres.* and *impf. tenses*), dwell.

ναός, *m.*, (1) temple; (2) *gen.* of ναῦς, 1263.

νασμός, *m.*, stream.

νάσος, *Dor.* for νήσος.

ναύ-λοχος, -ον, harbouring ships.

ναῦς, νεώς (ναός), *f.*, ship.

ναυ-στολέω, go by ship, sail.

ναύτης, -ου, *m.*, sailor ; *used as adjective*, 921.

ναυτικός, -ή, -όν, of sailors.

ναυτίλος, *m.*, a sailor (*poetic word*).

νεᾶνίας, -ου, *m.*, young man.

νεᾶνις, -ῖδος, *f.*, maiden.

νεκρός, *m.*, dead body, corpse.

νέμω, -ῶ, ἐνεῖμα, νενέμηκα, attribute, assign. *See note*, 868.

νέος, -α, -ον, young, new ; *hence strange*.

νεο-σφαγής, -ές, fresh slain.

νέρθε(ν), *adv.*, below ; τοὺς γῆς ν., the gods of the under-world.

νεύω, nod or beckon.

νέφος, -ους, *n.*, cloud ; *hence multitude*.

νεῶν, *from ναῦς*.

νεωστί, *adv.*, lately ; τοὺς ν. δεσπότας, our new masters.

νή-νεμος, -ον, still, silent [νή, not ; ἄνεμος, wind].

νήσος, *f.*, island.

νικάω, conquer, surpass.

νιν = him, her (*poetic*).

νομίζω, be accustomed, 326, *note*.

νόμος, *m.*, custom, usage, law ; strain, 685.

νόστιμος, -ον, returning.

νόστος, *m.*, return home.

νοῖς, -ῖδος, *f.*, water (*poetic*).

νοῦς (νόος), νοῦ, *m.*, mind.

νύκτερος, -ον, nightly, by night.

νύμφη, *f.*, bride.

νυμφίος, *m.*, bridegroom.

νῦν, *adv.*, now.

νυν, *enclitic*, so, therefore, then.

νύξ, νυκτός, *f.*, night.

νῶτον, *n.*, usually *pl.*, back.

ξεῖνος, *Ionic* = ξένος.

ξενία, *f.*, relation of a guest-friend, hospitality.

ξενο-κτονέω, slay a guest.

ξένος, (1) *m. subst.*, a guest-friend, or one of two parties bound by ties of hospitality, *i.e.* either guest or host ; (2) *adj.*, -ον or -η, -ον, foreign.

ξίφος, -ους, *n.*, sword.

ξυγγ-, ξυμ-, ξυν-. *See συ-*.

ξυν-εχώρουν. *See συγ-χωρέω*.

ξυστόν, a spear, 920 [ξύω, polish] ; *lit.* polished shaft.

ὁ, ἡ, τό, *article*, the ; *with inf.*, τὸ καθανεῖν, death, 356 ; *cp.* 260, 378, 600 ; *with adj.*, τὸ δοῦλον, slavery, 332 ; τὸ θυμούμενον, wrath, 299 ; *with participles, translated by relative and verb*, τοὺς κάτω σθένοντας, those who rule in the under-world ; οἱ μὲν . . . οἱ δέ, some . . . others ; (*rel.*) τήν = ἤν, 636.

ὅ, *from* ὅς, ἥ, ὅ.

ὀγκόομαι, be puffed up, or vain.

ὅδε, ἦδε, τόδε, this, often used to point at a person, 339, 860, and especially referring to one-self, 203 ; τῆδε, thus, 1007.

ὀδός, *f.*, way.

ὀδυρμα, -ατος, *n.*, ὀδυρμός, *m.*, lamentation, complaint.

ὀδύρομαι, lament.

Ὀδυσσεύς, (Ὀδυσεύς) -έως, *m.* Odysseus (Ulysses), king of Ithaca, the most cunning Greek at Troy.

ὄζος, *m.*, offshoot, scion.

οἶ, ah ! alas !

οἶ = οἶα.

οἶ, *from* ὁ, ἡ, τό.
 οἷ, *from* ὅς, ἡ, ὅ.
 οἶάπερ = οἶά περ, *such things as*, 1048.
 οἶδα, *pluperf.* ἤδη, *know*.
 οἶδμα, -ατος, *n.*, surge, swell (*of the sea*).
 οἰζύς, -ύος, *f.*, woe.
 οἰκαδε, *homewards*.
 οἰκίζω (*aor.* ὤκισα, *perf. mid.* ὤκισμαι), *cause to dwell, mid.* dwell.
 οἶκος, *m.*, house, family ; *pl.*, the tents.
 οἰκ-ουρός, *f.*, house-keeper, mistress.
 οἰκτεῖρω, *pity* (*aor.* ὤκτειρα).
 οἰκτιζω, *pity* (*aor. mid.* ὤκτι-σάμην).
 οἶκτος, *m.*, pity, compassion ; δι' οἶκτον ἔχειν, *regard with pity*, 851, *note*.
 οἰκτρός, -ά, -όν, *piteous, pitiable*.
 οἰκτρότατος, *superl. of οἰκτρός*.
 οἰκτρῶς, *adv.*, *piteously, pitifully*.
 οἷ-μοι, *ah me ! woe is me !*
 οἰμωγή, *f.*, *wailing, lamentation*.
 οἶος, -α, -ον, *relative pron., correl. of τοῖος, of such a kind as, such as ; of what kind, what ; οἷός τε, able (lit. such as to . . .)*.
 οἶσθα, *from οἶδα*.
 οἶσω, *from φέρω*.
 οἰχομαι, *imperf.* ὠχόμην, οἰχή-σμαι, *am gone ; imperf.*, *had gone, see note*, 141 ; *be lost, perish, be undone*, 822, 1231.
 ὀλβιος, -ον, *or* -α, -ον, *happy, blessed*.
 ὀλβος, *m.*, *happiness*.

ὀλέθριος, -ον, *deadly*.
 ὀλλῦμι, ὀλῶ, ὤλεσα, ὀλώλεκα, ὠλόμην (*ὄλωλα* = *I am undone*, 784 ; *destroy ; mid.*, *perish*.
 ὅμ-αρτῇ, *adv.*, *together*.
 ὅμ-ἰλος, *m.*, *crowd*.
 ὅμ-μα, -ατος, *n.*, *eye ; sight*, 1045.
 ὁμό-δουλος, *f.*, *fellow-slave*.
 ὅμοιος, -α, -ον, *like, similar*.
 ὁμφαλός, *m.*, *navel*.
 ὁμως, *adv.*, *nevertheless*.
 ὁμῶς, *adv.*, *equally*.
 ὄν, *from ὦν*.
 ὄν, *from* ὅς, ἡ, ὅ.
 ὀναίμην, *aor. opt. of ὀνύνημι*.
 ὀνειδίζω, *aor.* ὠνειδισα, *blame, upbraid, throw in one's teeth*.
 ὄνειρον (*ὄνειρος*, 89), *n.*, *dream*.
 ὀνειρό-φρων, -ονος, *adj.*, *skilled in dreams*.
 ὄνη-σις, -εως, *f.*, *benefit, profit*.
 ὀνύνημι, ὀνήσω, ὠνησα, ὠνήμην, ὠνήθην, *benefit ; mid.*, *enjoy, with gen.*, 997.
 ὄνομα, *n.*, *name*.
 ὄνυξ, -υχος, *m.*, *nail*.
 ὀπ-, *acc.* ὄπα, *defective noun, voice, word*.
 ὀπάων, -ονος, *m.*, *attendant*.
 ὄπλα, *n.*, *pl.*, *arms, weapons*.
 ὀποῖος, -α, -ον, *of what kind ; adv. acc.*, ὀποῖα, *like*, 398, *note*.
 ὅπου, *adv.*, *where, when*.
 ὅπως, *conj.*, *in order that ; adv.*, *as*.
 ὀράω, ὄψομαι, εἶδον, ἐώρᾱκα, -αμαι (*ᾤμμαι*), ὤφθην, *see, look at ; look for, await*, 901.
 ὄρειος, -ον *or* -α, -ον, *of the mountain*.

ὀρέστερος, -α, -ον, of the mountain.

ὀρθός, -ή, -όν, upright, i. e. undestroyed; steep, lofty, 221. See note, 972.

ὀρθώω, support, raise.

ὀρίζω, ὀρίω, ὠρίσα, perf. pass. ὠρισμαι, determine, define, 801; part, sever, 941; pass (a vote), 259.

ὄρισμα, n., boundary. See 16, note.

ὀρμάω, lit. set in motion; so, hurry away, 145; mid., be hurled, 1041.

ὄρμος, m., anchorage.

ὄρνις, -ῖθος, c., bird.

ὀρ-νύμι, ὀρσω, ὠρσα, ὠρῶ, arouse.

ὄρος, m., boundary; district.

ὀρρωδέω, dread, fear.

ὀρφανός, -όν or -ή, -όν, bereft of.

ὅς, ἥ, ὅ, rel. pron., who, which; ὅ = δι' ὅ, wherefore, 13; ἔστιν ἥ, there is a point in which, 857, note.

ὅσιος, -α, -ον, holy, righteous.

ὅσος, -η, -ον, as great (much) as, how great (much); pl., how many, as many as; adv. acc., ὅσον, as much as; ὅσον οὐ, all but, 143, note; ὅσον τάχος, with all speed, 1284.

ὅσ-περ, ἥπερ, ὅπερ, who, which.

ὅσσε, -ων (dat. -ois), eyes.

ὅσ-τε, ἥτε, ὅτε, who, which.

ὅσ-τις, ἥτις, ὅ τι (who, which), whoever, whichever.

ὅστοῦν, ὀστέον, n., a bone.

ὅτ' = ὅτε.

ὅτ-αν, whenever, when, with subj. See Appendix, note A.

ὅτε, when.

ὅτου, gen.; ὅτω, dat. of ὅστις.

οὐ, οὐκ, adv., not, used especially

(like Lat. non) in statements and with the ind.; οὐ μή, see note, 1039.

οὐ, adv., where.

οὐδας, -εος, n., the ground.

οὐ-δέ, and not, nor yet, not even.

οὐδ-είς, οὐδεμία, οὐδέν, no one.

οὐδέ-ποτε, never.

οὐδέ-πω, not yet.

οὐκ-έτι, no longer.

οὐκ-οὖν, therefore.

οὐκ-οὖν, not therefore; used in asking question, 251.

οὔμοι = οἱ ἐμοί (crasis).

οὔμός = ὁ ἐμός (cra sis).

οὖν, so, then, therefore.

οὔνεκα, for the sake of, following its gen.

οὐ-περ, where.

οὐ-ποτε, never.

οὐ-πω, not yet.

οὐρᾶν-ίδης, -ον, m., son of heaven; pl., the gods.

οὐράνιος, -α, -ον, of heaven.

οὔρειος, -α, -ον, on the mountains.

οὐρί-θρεπτος, -η, -ον, mountain bred.

οὔριος, -α, -ον, fair, favourable.

οὐ-τε, and not, neither, nor; οὔτε... οὔτε, neither... nor.

οὔτι, not at all, 1039, note.

οὐ-τις, οὔτι, no one, nothing.

οὔτοι, by no means.

οὐ-τοι, from οὔτος.

οὔτος, αὐτή, τοῦτο, this; with 2nd pers. pron., expressed or understood = 'you there!' 'ho there!' 1127, 1280.

οὔτω, οὔτως, thus, so.

οὐχί = οὐ.

ὀφείλω, -ήσω, ὀφείλῃσα, (ὀφελον), ὀφείλῃκα, -θην, owe; with inf., be obliged

(to do), ought; *imperf.* and *aor.*, would that. See 395, note.

ὀφλισκάνω, ὀφλήσω, ὠφλον, ὠφληκα, -μαι, incur the charge of.

ὄχλος, *m.*, crowd, mob; heap, 1014.

ὄψις, -εως, *f.*, vision.

ὄψομαι. See ὄράω.

πα̂, *Dor.* for πῆ.

πάγ-χρυσος, -ον, all of gold.

παθ-. See πάσχω.

πάθος, *n.*, suffering, woe, disaster.

παῖς, παιδός, *c.*, child, son or daughter; servant (like our 'boy'). In 59 παῖδες = female attendants of Hecuba.

παίω, strike, smite.

παλαιός, -ά, -όν, ancient, of old time.

πάλιν, *adv.*, again; back again; π. καὶ πρόσω, backwards and forwards.

Παλλάς, -άδος, *f.* Pallas, epithet and synonym of Ἀθάνα, tutelary goddess of Athens [perhaps an old word = Virgin].

πάλ-λευκος, -ον, quite white.

πάλλω, sway, brandish; toss, dandle.

παν-άθλιος, -α, -ον, all-forlorn.

πάν-δυρτος, -ον, all-plaintive.

παν-οὔργος, -ον, villain, wretch (*lit.* up to any deed; πᾶς, ἔργον).

παν-τάλας (*like* τάλας), all-wretched, all-forlorn.

πανταχοῦ, *adv.*, everywhere.

παν-τλάμων, *Dor.* for παν-τλήμων.

παν-τλήμων, -ον = παντάλας.

παντοῖος, -α, -ον, of all kinds.

πάνυ, *adv.*, altogether, quite.

παν-ύστατος, -η, -ον, very last; *adv.*, -τον, for the last time all.

παρά (*πάρα when after its case*), *prep.*, (1) with *gen.*, from the side of; (2) with *acc.*, to the side of; (3) with *dat.*, at the side of—thus with *acc.*, to, 559; beyond, contrary to, 680; with *dat.*, with, in the house of, 19; in the presence of, among; with *gen.*, from, 615.

πάρα = πάρεστι, is here, 34, note.

παρ-βαίνω, pass by, escape.

παρ-αιρέω (*aor.* -εἶλον), take away.

παρ-καλέω, -έσω, call to one's side, call aside.

παρ-στάς. See παρ-ίστημι.

παρά-σches. See παρ-έχω.

παρά-φορος, -ον, erring, unsteady (*lit.* borne on one side).

παρ-ψυχή, *f.*, refreshment, comfort (*lit.* coolness; ψύχω, cool).

πάρ-εδρος, -ον, seated near.

παρειά, *f.*, cheek.

παρ-εἶλον. See παρ-αιρέω.

πάρ-ειμι, be near, be present.

πάρεστι, it is possible. *Part.*

παρών, -οῦσα, -όν (τὸ παρόν, my present estate, 997).

παρ-έχω (*same tenses as* ἔχω), afford; cause; offer.

παρ-ηγορέω, advise, counsel.

παρηΐς, -ίδος, *f.*, cheek.

παρθένος, *f.*, maiden, virgin.

Πάρις, -ιδος, *m.* Paris, son of Priam and Hecuba, whose

rape of Helen caused the Trojan war.

παρ-ίστημι (*tenses like ἵστημι*), set near; *in intransitive tenses*, stand by; be at hand.

See Appendix, note C.

πάρουθε (-θεν), *adv.*, before; *with article = adj.*, former.

πάρως, *adv.*, formerly; *as prep.*, in front of, δωμάτων π.

παρ-ουσία, *f.*, presence.

πᾶς, πᾶσα, πᾶν, all, every; *in* 429 πάντα (*n. pl.*), in every way.

πάσσᾱλος, *m.*, peg.

πάσχω, πείσομαι, πέπονθα, ἔπαθον, suffer, experience; *with adv.*, εὖ, οἰκτρὰ πάσχειν, experience good or pitiable treatment. Phrases, τί πάθω; 614, what am I to do? τί πάσχεις; what ails thee? 1127.

πατήρ, πατρός. (*acc.* πατέρα), *m.*, father.

πάτρα, *f.*, fatherland.

πάτριος, -α, -ον, handed down from one's forefathers, ancestral.

πατρίς, -ίδος, *f. adj.*, native.

πατρ-ῶς, -ον or -α, -ον, paternal, ancestral, descending from father to son.

πεδίον, *n.*, plain.

πείθ-ω, persuade; *mid.*, be persuaded; obey (*with dat.*).

πειθῶ, -οὺς, *f.*, persuasion.

πειρ-άομαι, make trial of (*with gen.*).

πέισμα, -ᾱτος, *n.*, cable, *esp.* stern-cable, 1080, note.

πελάγιος, -α, -ον, of the sea.

πέλαγος, *n.*, sea, *esp.* open sea.

πελάζω, come near.

πέλας, *adv.*, near; *with gen.*, 486.

πέλεκυς, *m.*, axe.

πέμπω, send; convey (πεμπομένην κώπα, sped by the oar); *in mid.*, send for.

πείνομαι, be poor, be in need.

πεντήκοντα, fifty.

πέπλος, *m.*, robe, *esp.* of women; *but in* 734, of the Eastern garments of a man; 'the peplus,' 466, note.

πέπρωται, it is fated; *part.*

πεπρωμένος, fated; ἡ πεπρωμένη, fate, destiny, 43, note.

περ, particle adding emphasis and exactness to the word to which it is attached; common with relatives.

πέρα, beyond, exceeding; *with gen.*, 714.

πέραω, -άσω, pass, cross.

πέρθω, sack, waste; *aor. part.* πέρσας.

περί, *with acc. and dat.*, about, around; *gen.*, about, concerning.

περίξ, *adv.*, all around.

περι-πίπτω (*tenses like πίπτω*), fall into, fall in with (*with dat.*).

περι-πτύσσω, enfold, envelop.

περι-πτυχή, *f.*, *lit.* something enfolding; fence.

περι-σσός, -ή, -όν, excessive; *adv.*, περισσά (*n. pl.*), very, exceedingly.

Περσεφόνη, *f.*, Persephone, daughter of Demeter, queen of the lower world.

πέσημα, -ᾱτος, *n.*, *lit.* falling, victim, 699, note [πίπτω, *cp.* cadaver].

πέτρα, *f.*, rock.

πεύκινος, -η, -ον, of pine.

πῆ, where or whither?

Πηλείδης (*patronymic*), son of Peleus = Achilles.

Πήλειος, -α, -ον, of Peleus. See 191, *note*.

Πηλεύς, -έως, *m.* Peleus of Thessaly, father of Achilles.

πῆμα, -ἄτος, *n.*, woe, suffering, trouble.

πημονή, *f.*, suffering, trouble.

πήνη, *f.*, thread; *in pl.*, web, 471.

πικρός, -ά, -όν, bitter, harsh, cruel.

πίνω, πίομαι, ἔπιον, πέπωκα, drink.

πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον, fall, throw oneself; *π. εἰς χεῖρας*, fall into the hands of.

πιστός, -ή, -όν, faithful; to be trusted.

πίτνω, fall (*poetical*).

πλάθω (*collat. form of πελάζω*), draw near; *aor. pass.* πλαθéis, 890.

πλάξ, πλακός, *f.*, level place, plain.

πλάτη, *f.*, oar [*conn. with πλατύς*, broad].

πλείστος, -η, -ον, *superl.* of πολύς.

πλέον, πλέων, *comp.* of πολύς.

πλευρά (πλευρόν), *f.* (*n.*), rib, side.

πλέω, πλεύσομαι and πλευσούμαι, ἔπλευσα, sail.

πλήθος, -ους, *n.*, multitude, crowd.

πλήν, *adv.*, save, except.

πλήρης, -ες, full.

πληρ-όω, fill, fulfil; complete, heap up.

πλησίον, near. See 996, *note*.

πλόκαμος, *m.*, lock of hair, tress.

πλοῦς (*contra. from πλόος*), *m.*, sailing, voyage [πλέω, sail].

πλούσιος, -α, -ον, rich.

πνεῦμα, -ἄτος, *n.*, breath.

πνοή, *f.*, breeze, wind.

πόθεν, *adv.*, whence?

ποθέν, *adv. enclitic*, from some quarter.

ποθέω, desire, long for.

ποῖ, *adv.*, whither? *with gen.*, esp. *in phrase* ποῖ γῆς; sometimes nearly = ποῦ, e.g. 419.

ποῖ, *adv. enclitic*, some whither; like ποῖ, found *with gen.*, 1285.

ποιέω, make, do, perform. *In mid.*, consider, regard, account.

ποικίλλω, embroider (*lit.* work in various patterns) [ποικίλος].

ποικιλό-φρων, -ον, *adj.*, versatile; generally in bad sense, shifty, crafty.

ποῖος, -α, -ον, *adj.*, of what sort, what? (almost = τίς, 160).

πολέμιος, -α, -ον, *adj.*, hostile; as *subst.*, enemy. *Superl.*

πολεμιώτατος, 848 (*strictly* public enemy, *opp.* to ἐχθρός).

πολιός, -όν or -ά, -όν, grey, hoary.

πόλις, -εως (-εος), *f.*, city, town, state.

πολίτης, -ου, *m.*, citizen.

πολλ-άκις, *adv.*, many times, often.

πολυ-δάκρυτος, -ον, much-weeping, tearful.

Πολύδωρος, Polydorus, youngest son of Priam and

Hecuba: murdered by Polymestor.
Πολυμήτωρ, -ορος, *m.*, a Thracian king, guardian and subsequently murderer of Polydorus.
πολύ-μοχθος, -ον, full of labour, full of sorrow.
Πολυξένη (or **-ξείνη**), Polyxena, daughter of Priam and Hecuba, sacrificed to the shade of Achilles.
πολύ-πονος, -ον, full of suffering, full of toil. *Superl.* **-πονώτατος**.
πολύς, **πολλή**, **πολύ**, *adj.*, many, much; **οἱ πολλοί**, the mob; **αἱ π. πόλεις**, most cities. *Adv. forms*, **πολύ**, **πολλά**. *Comp.* **πλείων** (**πλέων**), more (*adv.* **πλέον**); *superl.* **πλείστος**, most.
πολύ-χρυσος, -ον, *adj.*, with much gold, rich.
πόμπιμος, -ον (*lit.* sending, and so) favourable [**πέμπω**, send].
πομπός, *m.*, messenger.
πονέω, work (*with cognate acc.* **πόνον**, 779).
πονηρός, -ά, -όν, troublesome; bad, worthless, evil.
πόνος, *m.*, labour, suffering, evil.
ποντιάς, -άδος, *f. adj.*, of the sea.
πόντιος, -ον or -α, -ον, of the sea; **ἀφῆκε πόντιον**, flung into the sea, 797.
ποντο-πόρος, -ον, sea-faring.
πόντος, *m.*, sea.
πορ-εύω, make to go or pass; *in pass.*, go, move.
πορθμός, *m.*, ferry; strait.
πόρπη, *f.*, buckle pin (of a brooch).
πόσις, *m.*, husband.

πότε, *interrog.*, at what time? when?
ποτε, *enclitic particle*, at some time, ever; formerly, once; often in questions *prithēe* (*cp. tandem*).
πότερα, *interrog. adv.*, whether.
πότερος, -α, -ον, whether of two.
πότης, *m.*, fate, destiny.
πότης, *f. adj.*, revered.
ποῦ, where? in what way?
που, *enclitic*, anywhere; perhaps; **ἢ που**, I suppose, 775.
πούς, **ποδός**, *dat. pl.* **ποσί**, *m.*, foot; (of a ship) sheet, 940 (see note).
πρᾶγμα, -ᾶτος, *n.*, matter, business, act, deed.
πράσσω, **πράξω**, do, commit; fare (*with qualifying adv.*, as **κακῶς**, 56; **καλῶς**, 820).
πρέπω, *esp.* as *impers.* **πρέπει**, it is seemly, right.
πρέσβυς, -εως, *m.*, old man, 162.
πρεσβῦτις, -ίδος, *f.*, old woman.
πρεσβύτης, -ου, *m.*, old man.
πρευνής, -ές, *adj.*, gentle, kind; favourable.
Πριαμίδης, -ου, *m.*, son or descendant of Priam (*patronymic*).
Πρίαμος, *m.*, Priam, aged king of Troy, husband of Hecuba.
πρίν, *conj.*, before that, ere; usually with *inf.*; with the *ind.* when the action is in the past. As *adv.* with article = *adj.*, former. See 623, **φρονήματος τοῦ πρίν**.
πρό, *prep.* (*with gen.*), before, of time or place.
προ-βάλλω (tenses like **βάλλω**),

- put forward (as a plea), 825.
- προ-θυμέομαι, desire, be anxious.
- πρό-θυμος, -ον, *adj.*, eager, desirous.
- προ-κόπτω, advance (*lit.* cut down before, as a pioneer).
- προ-λείπω, leave; swoon, 438.
- προ-μηθία, *f.*, forethought; consideration, 795, *note*.
- πρό-νοια, *f.*, forethought.
- προ-πετής, -ές, *adj.*, fallen in front of.
- πρός, *prep.* with *acc.*, to, towards, π. οἶκον, π. οὐδας, π. τὸ δεινόν; *adv.*, π. βίαν, by force; with *gen.*, from, at the hands of; (*of oaths*) π. θεῶν, by the gods; with *dat.*, at, near; in addition to.
- προσ-αρκέω, -έσω, help.
- προσ-βάλλω (*tenses like βάλλω*), lay by the side of.
- προσ-βλέπω, look at.
- πρόσ-ειμι, -έσομαι, be added to, be on, be near.
- προσ-εἶπον, *strong aor.* (*of root ἔπω*), speak to, address.
- πρόσθε (-θεν), *adv.*, before, formerly, once; ἐς πρόσθεν κακῶν, *see* 961, *note*.
- προσ-θιγγάνω, -θίζομαι, -έθιγον, touch.
- προσ-ίζω, sit near (*as suppliant*).
- προσ-λάζυμαι, grasp, take hold of (*with gen.*).
- προσ-οιστέος, -α, -ον, *verbal adj.* from φέρω, to be added.
- προσ-οράω, -όψομαι, -εἶδον, look at.
- προσ-πίπτω (*tenses like πίπτω*), fall at.
- προσ-πίτνω = *foreg.*, fall before (*as a suppliant*).
- προσ-τάσσω (*tenses like τάσσω*), assign.
- προσ-τίθημι (*tenses like τίθημι*), *lit.* put to; thus impose on, 362; consign, 368; *mid.*, bring on oneself (*in addition*), 742.
- πρόσ-σφαγμα, -ἄτος, *n.*, victim [*σφάζω*].
- πρόσ-φθεγμα, -ἄτος, *n.*, word.
- προσ-φιλής, -ές, *adj.*, dear, beloved.
- πρόσ-φορος, -ον, *adj.*, helpful, serviceable.
- πρόσω, *adv.*, forward, 958; with *gen.*, πρόσω πατρός, far from their father.
- πρόσωπον, *n.*, visage, face.
- προ-τίθημι (*tenses like τίθημι*), put forward, 67; in *mid.*, lay out (*of a corpse*), 613.
- πρότοννοι, *m.*, halyards [*τείνω*].
- πρό-φασις, -εως, *f.*, pretext [*φημί*].
- πρύμνα, *f.*, stern (*of a ship*).
- πρωτό-γονος, -ον, first-created.
- πρώτος, -η, -ον, first, pre-eminent; *adv.* forms, πρῶτον, τὸ πρῶτον.
- πόλις, -ιος, *f.*, city (= πόλις).
- πτόρθος, *m.*, young branch, shoot, sapling.
- πτώσσω, crouch; with *acc.* of person, cower before.
- πύλη, *f.*, gate.
- πῦρ, πυρός, *n.*, fire.
- πυρά, -ās, *f.*, pyre.
- πύργος, *m.*, tower, wall.
- πυρ-σός, -ή, -όν, fiery-red.
- πω, *enclitic*, as yet.

πῶλος, *m. and f.*, colt, foal ;
young girl, 144.

πῶμα, -ᾶτος, *n.*, draught
[πίνω].

πῶς, *adv.*, how? for πῶς δοκεῖς ;
see note, 1160.

πως, *enclitic adv.*, somehow.

ῥάδιος, -α, -ον, easy.

ῥέω, ῥεύσομαι, ἔρρυνκα, flow.

ῥήγνυμι, ῥήξω, tear, rend
asunder.

ῥήτωρ, -ορος, *m.*, orator,
speaker.

ρίπτω, throw, toss.

ρυθμίζω, set in order ; *in mid.*,
924, arrange (*of hair*).

σαθρός, -ά, -όν, rotten ; cor-
rupt.

σαίρω, sweep.

σάλος, *m.*, swell (*of the sea*).

σάρξ, σαρκός, *f.*, flesh.

σᾶς, *Dor.* for σῆς. See σός.

σαυτοῦ, -τῷ. See σεαυτοῦ.

σαφής, -ές, *adj.*, clear, mani-
fest.

σεαυτοῦ, -τῆς, *reflexive pron.*,
itself.

σέβω, worship, reverence.

σέθεν, *gen. of σύ (poetical)*.

Σείριος (*i. e.* ἀστήρ), *m.*, Sirius,
the dog-star.

σεμνός, -ή, -όν, *adj.*, reverend.

σεύω, hurry ; *in pass.*, hasten.

σῆμα, -ᾶτος, *n.*, tomb, monu-
ment ; *on κυνὸς σῆμα see*
note, 1265.

σημαίνω, show by a sign,
indicate, show, announce,
declare.

σημεῖον, *n.*, sign.

σθένω, am strong, have force ;
οὐ ταῦτόν σ., has not the
same force, 295 ; τοὺς κάτω

σθένοντας, the powers be-
low, 49.

σίγα, *adv.*, silently, in silence.

σιγάω, be silent.

σιγή, *f.*, silence.

σιδήρεος, -α, -ον, of iron.

σίδηρος, *m.*, iron ; a sword,
567.

Σιμωντίς, -ίδος, *adj.*, of the
Simois, a rivulet in the
Troad, hence Trojan.

σιτο-ποιός, -όν, *adj.*, bread-
making ; σ. ἀνάγκη, task
of making bread.

σιωπάω, be quiet, silent.

σκηνή, *f.*, tent.

σκήνωμα, -ᾶτος, *n.*, tent, en-
campment.

σκίδναμαι, be shed ; *pres. pass.*
of σκιδνημι = σκεδάννυμι.

σκίπων, -ωνος, *m.*, stick, staff.

σκίρτημα, -ᾶτος, *n.*, bounding,
struggling.

σκολίσ, -ά, -όν, *adj.*, crooked,
bent.

σκοπία, *f.*, watch-tower.

σκοπίος, -α, -ον, dark.

σκότος, *m.*, darkness.

σκῦλον, *n.*, spoils (*in pl.*),
1014.

σκύμνος, *m. and f.*, cub, whelp.

σμικρός, -ή, -όν (*μικρός*), *adj.*,
small ; *in* 318 σμικρά, but a
little.

σός, σή, σόν, *possessive pron.*,
thine.

σόφισμα, -ᾶτος, *n.*, device,
trick.

σοφός, -ή, -όν, *adj.*, wise,
clever.

σοφῶς, *adv.*, wisely, cleverly.

σπανίζω, lack, need (*with*
gen.).

σπάνις, -εως, *f.*, deficiency,
lack.

σπαραγμός, *m.*, rending.

σπάω, -άσω, ἔσπακα, *aor. pass.*

ἔσπασθην, tear away, wrench away.

σπείρω, sow, cultivate, *i.e.* dwell in (*cp. Lat. colo*).

σπέρμα, -ἄτος, *n.*, seed; children, race, 254.

σπεύδω, hasten; set forward; strive for, 1175; make haste.

σπορά, *f.*, race; θῆλυς σπορά, 659, race of women.

σπουδάζω, be zealous, eager, hasten, 817.

σπουδή, *f.*, hot haste; *σπ. ἔχειν* = σπουδάζεσθαι, 673; contention, 132.

σταλαγμός, *m.*, drop.

στάς, 2 *aor. part.* of ἵστημι.

στάχυς, -νος, *m.*, ear of corn.

στέγη, *f.* (*lit.* covered place), in *pl.* tent, cavern.

στείχω, move, go, advance, walk.

στέλλω, *v.a.*, make ready; gather up (*robe*), 1081 (*note*); in *mid.*, set sail, start (*on an expedition*), depart.

στεναγμός, *m.*, groaning, lament.

στένω, groan, lament.

στέργω, love (*esp. of the mutual love of parents and children*), am content, 789.

στερίσκω (*pass.* στέρομαι, στερίσκομαι), deprive. (*Tenses formed as if from στερέω, but pass. aor. στερηθῆναι, 338, στερέντες, 623, both occur.*)

στέρνον, *n.*, breast.

στεροπή (-ά *Dor.*), *f.*, lightning, lightning flash.

στερρός, -όν or -ά, -όν, *adj.*, fixed, hard, stern.

στεφάνη (-α *Dor.*), *f.*, crown, diadem (*of towers*).

στέφανος, *m.*, crown, chief prize.

στεφανώ, crown, honour.

στόλισμα, -ἄτος, *n.*, garment, or armament, equipment (*see note on 1156*).

στόλος, *m.*, expedition.

στόμα, -ἄτος, *n.*, mouth.

στράτευμα, -ἄτος, *n.*, army, host.

στρατιά, *f.*, army.

στρατός, *m.*, army, host.

στρέφω, turn; revolve (*in mind*), 750.

σύ, *pron.*, 2nd *pers.*, thou.

συγ-γενής, -ές, *adj.*, kindred, akin; as *subst.*, kinsman.

συγ-γνωστός, -όν, *adj.*, pardonable.

σύγ-γονος, -ον, *adj.*, akin; *subst.*, *f.*, sister, 441.

συγκλείω, συγκλήσω, *perf.* *pass.* συγκέκλημαι, shut up, enclose, wrap up.

συγ-χαρέω, agree, consent (*lit.* come together).

συθείς, *aor. part. pass.* of σεύω.

συμ-βούλομαι, -βουλήσομαι, agree in wishing.

σύμ-μαχος, *m.*, ally.

συμ-παίω, *fut.* -παίήσω, clash.

σύμ-πας (*like pās*), all together, all, the whole.

συμ-πίτνω or συμπίπτω, come together, meet, 966; coincide, 1030; happen, 846 (*note*).

συμ-πονέω, work with, co-operate.

συμ-φονεύω, to kill at the same time with.

συμ-φορά, *f.*, an event, chance, usually misfortune, disaster [συν-φέρω].

σύν (ξύν), *prep. with dat.*, with, in co-operation with; σ. ὅπλοις, clad in arms; σ. δόλω, with guile, by treachery.

συν-αρπάζω, *aor.* συνήρπασα, seize together.

συν-δουλεύω, be a slave with.

συν-δράω, -ᾶσω, do with, co-operate.

σύν-εimi (*tenses like εἰμί*), be with, share with.

συν-εξ-έρχομαι (*tenses like ἔρχομαι*), come out with.

συν-έσται, *3rd. sing. fut. of σύν-εimi*.

συν-θνήσκω (*tenses like θνήσκω*), die with.

σύν-ισθι, *imperat. of σύννοια*.

σύν-οδος, *f.*, assembly, 109 [ὁδός, road; *Eng. synod*].

σύν-οῖδα (*tenses like οἶδα*), *lit.* know with; so, be in the secret with, connive at, 870 (*note*).

συν-οικίζω, help in colonizing (*aor. συνώκισα*).

συν-τείνω, tend (*like tendo, used intrans.*).

συν-τέμνω, curtail, cut short; συντεμών, in brief.

συν-τίθημι (*tenses like τίθημι*), place together, include in one.

συν-τυγχάνω (*tenses like τυγχάνω*), meet with, fall in with.

συν-τυχία, *f.*, chance, fate.

σφαγή, *f.*, slaughter, murder; deadly stroke, wound, 571, 1037.

σφάγιον, *n.*, victim.

σφάζω, σφάξω, ἐσφαξα, *aor. pass.* ἐσφάγην, slay, slaughter.

σφακτός, -ή, -όν, slaughtered.

σφε = σφᾶς (*poetical*).

σφεῖς, *pl. of οὐ*.

σχεδία, *f.*, raft, ship.

σχέες, *2nd aor. imperat. of ἔχω*.

σχήτλιος, -α, -ον, *adj.*, wretched, unhappy.

σχῆμα, -ᾶτος, *n.*, form, fashion.

See 619, *note*.

σχολάζω, act leisurely, delay.

σώζω, save, keep safe.

σῶμα, -ᾶτος, *n.*, body, person.

σῶς, σῶν, *adj.*, safe.

τᾶ, *Dor. for τῇ*.

ταλαίπωρος, -ον, *adj.*, wretched, ill-starred.

τάλας, -αινα, -αν, *adj.*, wretched, unhappy.

Ταλθύβιος, Talthybius, a Greek herald.

τάν = τὰ ἐν (*crasis*).

ταπεινός, -ή, -όν, *adj.*, humble, lowly.

ταραγμός, *m.*, disturbance, perplexity; confusion.

ταρβέω, -ήσω, &c., be frightened, quail.

τάσσω (τάττω), order, appoint.

τάφος, *m.*, tomb, burial.

τάχα, *adv.*, soon, quickly; perhaps, possibly.

τάχος, -ους, *n.*, speed; ὅσον τάχος, with all speed.

ταχύς, -εῖα, -ύ, *adj.*, swift; *comp.* θάσσων, *superl.* τάχιστος; *superl. adv.*, τάχιστα, with ὥς, as soon as possible.

τε, *conj.* (*enclitic*), and; τε . . .

τε, both . . . and.

τέγγω, τέγξω, wet; bedew.

τείνω, stretch ; stretch out, prolong ; design, intend.

τείχος, -ους, *n.*, wall.

τέκμαρ, *n.* (only in *nom.* and *acc.*), mark, beacon.

τέκνον, *n.*, child.

τέκος, -ους, *n.*, child.

τεκών, -ούσα, -όν, 2nd *aor. part.* of *τίκτω* ; as *subst.*, parent.

τελευτάω, end, finish.

τέλος, -ους, *n.*, end ; *διὰ τέλους*, for ever, 1193 ; *ἐς τέλος*, 817, to the utmost.

τέμνω, cut down, destroy ; waste ; in *mid.*, cut down for oneself (*aor. ἐταμόμην*).

τετρά-πους, -ποδος, *adj.*, four-footed.

τεύξομαι, *fut.* of *τυγχάνω*.

τεύχος, -ους, *n.*, vessel, urn.

τέχνη (in *pl.*), *f.*, art, device, skill.

τῇδε, *adv.*, in this way, thus. See *ὅδε*.

τῆμῃ = *τῇ ἐμῇ* (*crasis*).

τητάομαι, be deprived of, be without.

τίθημι, *θῆσω*, *ἔθηκα*, *τέθεικα*, *τέθειμαι*, set, place ; make ; in *mid.*, place, dispose of ; regard, account ; lay up for oneself, 1212, *note*.

τιθήνη, *f.*, nurse.

τίκτω, *τέξομαι*, *τέτοκα*, *ἔτεκον*, beget ; bear, bring forth.

τιμάω, honour, esteem.

τιμή, *f.*, honour.

τίμιος, -α, -ον, *adj.*, honourable.

τιμωρέω (*with dat.*), *lit.* help ; so, avenge ; in *mid.*, avenge oneself on, punish (*with acc.*).

τιμωρός, -όν, helping ; as *subst. m.*, avenger.

τις, *τι*, *τινος*, *enclitic*, some ; some one, any one ; *τι*

(used as *adverb*), in some measure, somewhat.

τίς, τί (*τινος τοῦ*, *τίμι τῷ*), *interrog.*, who, what ? τί, why ?

Τιτάν, -ἄνος, *m.* A Titan ; the Titans were giants who rebelled against Zeus.

τλάμων, *Dor. for* *τλήμων*.

τλατός, *Dor. for* *τλητός*.

τλάω, *τλήσομαι*, *τέτληκα*, *ἔτλην*, dare, venture, suffer.

τλήμων, -ονος, *adj.* ; original sense, enduring, patient ; hence wretched, miserable, and in 562, brave.

τλητός, -ή, -όν, *verbal adj.*, endurable.

τοι, *enclitic particle*, assuredly, verily (*esp. common in maxims or proverbial sayings*).

τοῖος, -α, -ον, *adj.*, such ; of such a sort.

τοιόσδε, -άδε, -όνδε, *adj.*, such ; of such kind, *esp. referring to what follows*.

τοιοῦτος, -αύτη, -οὔτο, *adj.*, such, *esp. referring to what goes before* ; *τοιαῦτα*, even so ! 776.

τοίχος, *m.*, wall (of a house).

τοκάς, -άδος, *f.*, mother.

τοκεύς, -έως, *m.*, parent.

τόλμᾶ, -ης, *f.*, boldness, rashness ; rash deed.

τολμάω, venture, be bold ; endure, put up with.

τοξεύω, shoot ; aim at.

τόξον, *n.*, bow ; in *pl.*, arrows.

τόσος, -η, -ον, *adj.*, so great, so many, so much.

τοσόςδε, -ήδε, -όνδε, *adj.*, so great ; *adv.*, *τοσόνδε*, so greatly.

τοσοῦτος, -αὐτή, -οὔτο, *adj.*,
so much, so great.

τότε, *adv.*, then; τὴν τότε
χάριν, the boon which I
then granted you, 276.

τοῦμόν = τὸ ἐμόν (*crasis*).

τοῦμπαλιν = τὸ ἐμπαλιν (*crasis*).

τοὺνθένδε = τὸ ἐνθένδε (*crasis*).

τράπεζα, *f.*, table, board.

τρέπω, τρέψω, τέτροφα, ἔτραπον,
turn; *mid.*, betake oneself.

τρέφω, θρέψω, ἔθρεψα, τέτροφα,
τέθραμμαι, ἐθρέφθην, nur-
ture, nourish, bring up.

τρέχω, δραμοῦμαι, ἔδραμον, run.

τρίβω, rub; *so*, lay waste.

τρισσός, -ή, -όν, *adj.*, three-
fold; three.

τριταῖος, -α, -ον, of the third
day; 32, *note*.

Τροία, *f.*, Troy.

τρόπος, *m.*, way, method;
habit of mind and disposi-
tion, character, 867, *note*.

τροφή, *f.*, nurture, training.

Τρῳάς, -άδος, *adj.*, of Troy;
fem. form, as *subst.*, Trojan
woman.

Τρῳες, -ων, *m.*, Trojans.

Τρῳιάς, -άδος, *f.*, a Trojan
woman.

Τρῳικός, -ή, -όν, of Troy,
Trojan.

τυγχάνω, τεύξομαι, ἔτυχον,
light upon, meet with, ob-
tain, *usually with gen.*, but
also *with acc.*; τραπέζης, share
my board, 793; succeed;
(*with part.*) τυγχάνω ὦν,
happen to be; τυγχάνει πε-
ρῶσα (665); τυγχάνω ἀπὼν
(963).

τύμβος, *m.*, tomb.

Τυνδαρίς, -ίδος, *f.* (*patronymic*),
daughter of Tyndareus,

king of Sparta (= Helen,
269, Clytemnestra, 1278).

τυραννικός, -ή, -όν, *kingly*,
royal.

τύραννος, *m. and f.*, king,
monarch; queen, princess.

τυφλός, -ή, -όν, *adj.*, blind.

τυφλώω, make blind, blind.

τύφω, τέθυφα, -μμαι, smoulder,
smoke.

τύχη, *f.*, fortune; *sometimes per-
sonified* (*usually bad fortune*).

τῷ = τίνι (448).

ὕβριζω, insult, be insolent.

ὕδωρ, -ᾶτος, *n.*, water.

ὕλη, *f.*, wood, timber.

ὑμεῖς, -ᾶς, -ῶν, -ῖν, *pl. of σύ*.

ὕπαρχω, *lit.* begin to be; *hence*
be (*stronger than εἰμί*).

ὕπ-έγγυος, -ον, *adj.*, *lit.* hav-
ing given a pledge (ἐγγύη
= pledge), *thus responsible*;
τὸ ὑπέγγυον, responsibility,
liability.

ὕπ-εκ-πέμπω, send away
secretly (*aor.* ὑπεξέπεμψα).

ὕπ-εξ-άγω, withdraw stealth-
ily.

ὕπέρ, *prep. with acc.*, above,
beyond; *with gen.*, above;
on behalf of, for the sake of,

ὕπερ-θρόσκω, -θοροῦμαι, -έθο-
ρον, leap over.

ὕπερ-τέλλω, rise above.

ὕπερ-φέρω (*tenses like φέρω*),
excel.

ὕπ-έχω (*tenses like ἔχω*), under-
go; ὑπ. δίκην, undergo
punishment.

ὕπ-ηρετώ, serve, help, *with*
dat.

ὕπ-ηρέτης, -ου, *m.*, servant,
minister (*lit.* under-rower;
ἐρέτης).

ὕπνος, *m.*, sleep.

ὑπό, *prep.* with *acc.*, *gen.* and *dat.*; with *acc.*, under (usually with a verb implying 'motion to'); τοὺς ὑπὸ γαῖαν, the gods of the nether world; with *gen.*, from under, ὑ. σκηνῆς, from within the tent, 53; so (665), δόμων ὑπο; with *pass. verbs.*, of agent, by, at the hands of; under the hands of, 1215; with *dat.*, under. (ὑπό in *comp.*, see 6, 812, notes.)

ὑπο-πέμπω, send beneath.

ὑπό-πτερος, -ον, *adj.*, winged.

ὑπο-οπτος, -ον, *adj.*, suspicious, fearful of, with *gen.* (ὑπό, ὀπ-, root of ὄψομαι; *lit.* looking at from under the brows.)

ῥστατος, -η, -ον, last.

ὑφέξω, *fut.* of ὑπέχω.

ὑψι-πέτης, -ες, *adj.*, lofty.

φαίνω, *perf. pass.* πέφασμαι, *aor.* ἐφάνην, show; *mid.* and *pass.*, be seen, show oneself, appear.

φάμα, *Dor.* for φήμη.

φάντασμα, -ατος, *n.*, shade, ghost.

φᾶος (only in *nom.* and *acc. sing.*), *n.*, light, *esp.* the light of life.

φάρμακον, *n.*, drug, poison.

φᾶρος, -ους, *n.*, cloak; robe.

φάσγανον, *n.*, sword.

φάσμα, -ατος, *n.*, phantom, vision [φαίνω].

φέγγος, -ους, *n.*, light. (See note, 32.)

φείδομαι, spare, desist.

φερτός, -ή, -όν, *verbal adj.*, bearable.

φέρω, οἶσω, ἐνήνοχα, ἤνεγκα, ἤνεγκον, bear, carry; bring, fetch; bear (as soil does) = produce; ἰπὰ φέρειν (804), carry off, plunder; *mid.*, win (308, note); *pass.*, be carried on, rush, 1075.

φεῦ, *interj.*, ah! alas! woe!

φεύγω, φεύγομαι, ἔφυγον, πέφυγα, flee away, fly from, escape.

φήμη, *f.*, rumour, report.

φημί, φήσω, ἔφην, say.

φθέγγομαι, speak aloud, utter.

φθείρω, destroy, spoil.

Φθιάς, -άδος, *f. adj.*, of Phthia (in Thessaly).

φθίμενος. See φθίω.

φθίω, φείσω, ἔφθικα, ἔφθιμαι, consume, destroy; 2nd *aor. part.*, οἱ φθίμενοι, the dead.

φθογγή, *f.*, voice, note.

φθόγγος, *m.*, voice, cry.

φθονέω, grudge; with *gen.* and *dat.*

φθόνος, *m.*, ill-will; envy. See 288, note.

φιλέω, love; be wont.

φίλιος, -α, -ον, *adj.*, friendly, dear.

φίλ-ιππος, -ον, *adj.*, horse-loving.

φίλος, -η, -ον, *adj.*, loving, dear, beloved; as *subst.*, friend; *n.*, *pl.*, φίλα, welcome news (*comp.* φίλτερος, *superl.* φίλτατος).

φιλο-ψυχέω, be a coward (love one's life).

φιλό-ψυχος, -ον, *adj.*, cowardly (*lit.* life-loving).

φίλτρον, -ον, *n.*, charm, love-charm.

φλόγεος, -α, -ον, burning, flaring.

φλογμός, *m.*, blaze.
 φλόξ, *φλογός, f.*, flame.
 φοβερός, -ά, -όν, *adj.*, terrible.
 φόβος, *m.*, fear, alarm.
 Φοιβάς, -άδος, *f.*, priestess of
 Phoebus, prophetess.
 φοῖνιξ, -ίκος, *m.*, palm-tree.
 φοίνιος, -α, -ον, *adj.*, blood-
 stained.
 φοινίσσω, *redden, make red.*
 φονεύς, -έως, *m.*, murderer.
 φόνιος, -ον or -α, -ον, *adj.*, mur-
 derous, bloody.
 φόνος, *m.*, murder, death ;
 blood.
 φορέω, *carry to and fro.*
 φράζω, *say, declare ; in mid.,*
observe, perceive (546,
note).
 φρήν, *φρενός, f.*, mind, heart.
 φρίσσω, *shiver, shudder.*
 προίμιον, *n.*, prelude, open-
 ing (*contracted for προ-οίμιον,*
like φροῦδος, infra, for πρό,
όδοῦ).
 φρονέω, *think ; be minded*
(with adv. or n. adj.).
 φρόνημα, -ἄτος, *n.*, thought ;
 temper, spirit (*whether noble*
or the reverse).
 φροντίζω, *think, consider,*
take care, take heed, 256,
note.
 φροντίς, -ίδος, *f.*, thought,
 care.
 φροῦδος, -η, -ον, *adj.*, gone,
 departed, out of the way
 (*πρό, όδοῦ).*
 φρουρέω, *guard.*
 Φρύξ, -ῦγός, *m.*, Phrygian,
i.e. Trojan. Φρυγῶν πόλις
= Troy.
 φυγάς, -άδος, *c.*, a fugitive ;
φυγάδες έβησαν, they sped
in flight.

φυγή, *f.*, flight.
 φυλακή, *f.*, guarding, watch,
 guard.
 φύλαξ, -ακος, *m.*, guard, keeper.
 φύλλον, *n.*, leaf.
 φύρω, *aor. έφυρσα and έφυρα,*
mix together, confuse ;
hence defile, 496.
 φύσις, -εως, *f.*, nature, dis-
 position, temper.
 φύω (*intrans. tenses, πέφυκα,*
έφυν), produce, beget ; in-
trans., be born, be.
 φωνή, *f.*, voice.
 φῶς, φωτός, *n.*, light.
 φῶς, φωτός, *m.*, man.

χαίρω, *χαιρήσω, έχάρην, rejoice,*
be glad ; sometimes with dat.,
rejoice at or in (1236). In
imperat. and inf. used for
imperat. = farewell. See
note, 426.
 χαλᾶω, Dor. for *χηλῇ.*
 χαλάω, -ᾶσω, *loosen, slacken ;*
intrans., be indulgent to
(403), with dat.
 χαλινωτήρια, -ων, *n. pl.,*
cables (for mooring).
 χαρακτήρ, -ῆρος, *m.*, impress
 or stamp (*upon coins*) [*χα-*
ράσσω = engrave]. See note,
379.
 χάρις, -ιτος, *f.*, grace, favour,
 kindness, gratitude, bene-
 fit ; *χάριν, with gen., for sake*
of ; χάριν έμήν, 874, for my
sake ; προς χάριν, to gain
favour (with dat.), 257.
 χᾶτέρων = *καί έτέρων (crasis).*
 χείρ, *χερός and χειρός, f., hand,*
arm. See note, 1153.
 Χερσονήσιος, -α, -ον, *adj., of*
the Chersonese.

Χερσό-νησος, f. The (Thracian) Chersonese, the peninsula in Europe opposite Troy (*χερσό-νησος* = land-island).

χηλή, f. hoof; claw.

χθόνιος, -α, -ον, adj., under the earth, of the lower world.

χθών, χθονός, f. land, country.

χιονώδης, -ες, adj., snowy.

χλωρός, -ά, -όν, fresh, new [*χλόη* = young grass].

χοή, f. libation [*χέω* = pour].

χόλος, m., anger, wrath.

χορο-ποιός, -όν, choral (lit. making the dance or chorus).

χραίνω, defile, 366.

χράω, χρήσω, in act., declare; in mid., use, treat (*with dat.*); *κέχρημαι, with gen.*, be in need of. See note, 1268.

χρεία, f., need.

χρέος, -ους, n., need; business; for acc. used like *χάριν*, see 892, note.

χρεών (sc. ἐστί), it is meet, it must be (properly a neut. part. of *χρή* = that which is needful, need, necessity).

χρή, impers., ἐχρῆν or χρῆν (*η* in contraction preserved throughout), it must be, it is right; *τὸ χρῆν*, necessity, 260 (see note).

χρήζω, wish, desire.

χρήμα, -ᾶτος, n., matter; τί χ., why? in pl., money, wealth (1228).

χρηστός, -ή, -όν, adj., good, kind; (*of land*) rich, fertile, 594; *τὰ χρηστά*, prosperity, 1227, cp. 1238 (*lit. good things*).

χρόνος, m., time.

χρῦσεος, -έα or -ῆ, -ον, adj., golden.

χρῦσός, m., gold.

χρυσο-φαής, -ές, adj., with golden light.

χρυσο-φόρος, -ον, adj., wearing gold.

χρῶς, χρωτός (χρούς, &c., esp. in Eur.), m., flesh.

χῶ = καὶ ὁ (crasis).

χῶμα, -ᾶτος, n., mound.

χώρα, f., place; region.

χωρέω, intrans., go; go or come forth; spread abroad; depart.

χωρίζω, separate.

χωρίς, adv., apart; *with gen.*, far from.

ψάμαθος, f., sand.

ψάύω, touch.

ψευδής, -ές, adj., false.

ψεύδω, deceive, cheat.

ψηφός, f., vote, sentence (*lit. pebble for voting*).

ψόγος, m., blame.

ψυχή, f., soul; life.

ὦ, oh! with vocative, O.

ὥδε, adv., thus.

ὥδīs, -ίνος, f., travail.

ὠθέω, ὠσω, ἔωσα, thrust away.

ᾠμοι, woe is me!

ὠμός, -ή, -όν, adj., fierce, cruel, *lit.*, raw).

ὦν, οὔσα, ὄν, part. of εἰμί.

ὠνέομαι, buy.

ὠνητός, -ή, -όν, verbal adj., bought.

Ὠρίων, -ωνος, m. Orion (*short in Attic*), name of a mighty hunter who became a constellation.

ὠρσα, aor. of ὀρνυμι.

ὥς, (1) *adv.*, as ; *with superl.*,
ὥς τάχιστα, as soon as pos-
sible ; *how*, 56, 506 ; (2)
as conj. (a) *final*, in order
that, that ; ὥς ἄν, 330, *note* ;
(b) *causal*, since ; (c) *after*
verb of saying, that ; (3)
special use with part. (*esp.*

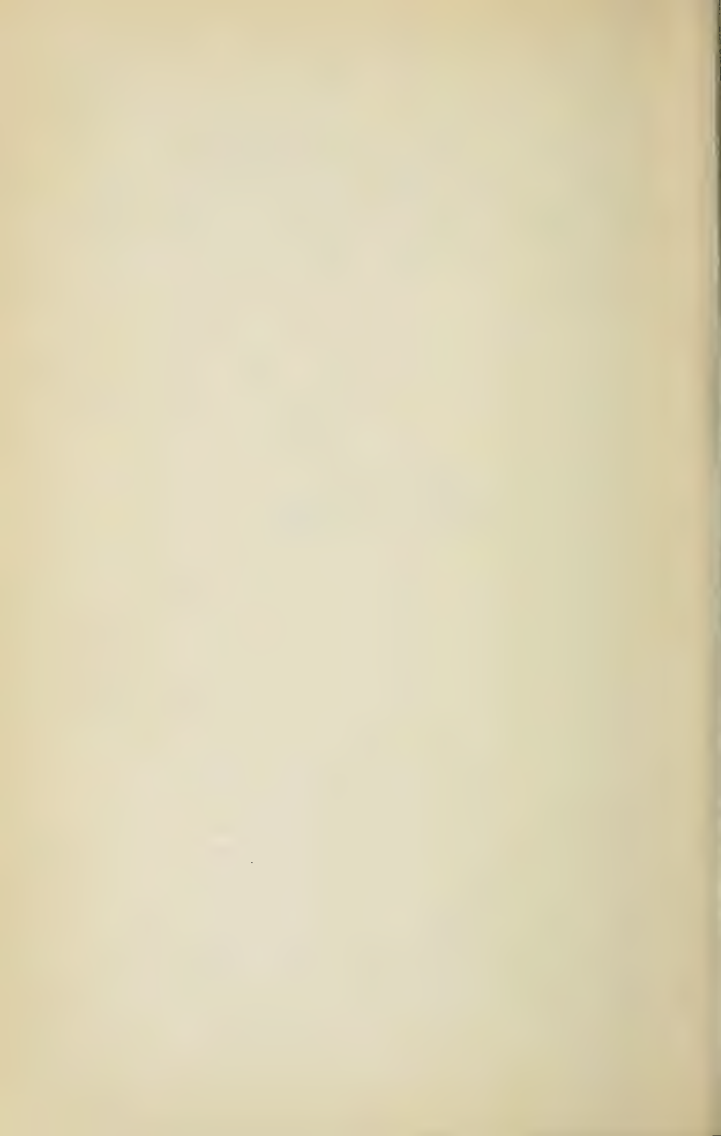
fut.) to imply intention or
purpose.

ὥς = εἰς (*with persons*), to.

ὥς, *thus*.

ὥστε (1) *adv.* (*as in Epic*),
just as, like, 179, 204 ; (2)
conj., so that, *with inf. and*
ind.

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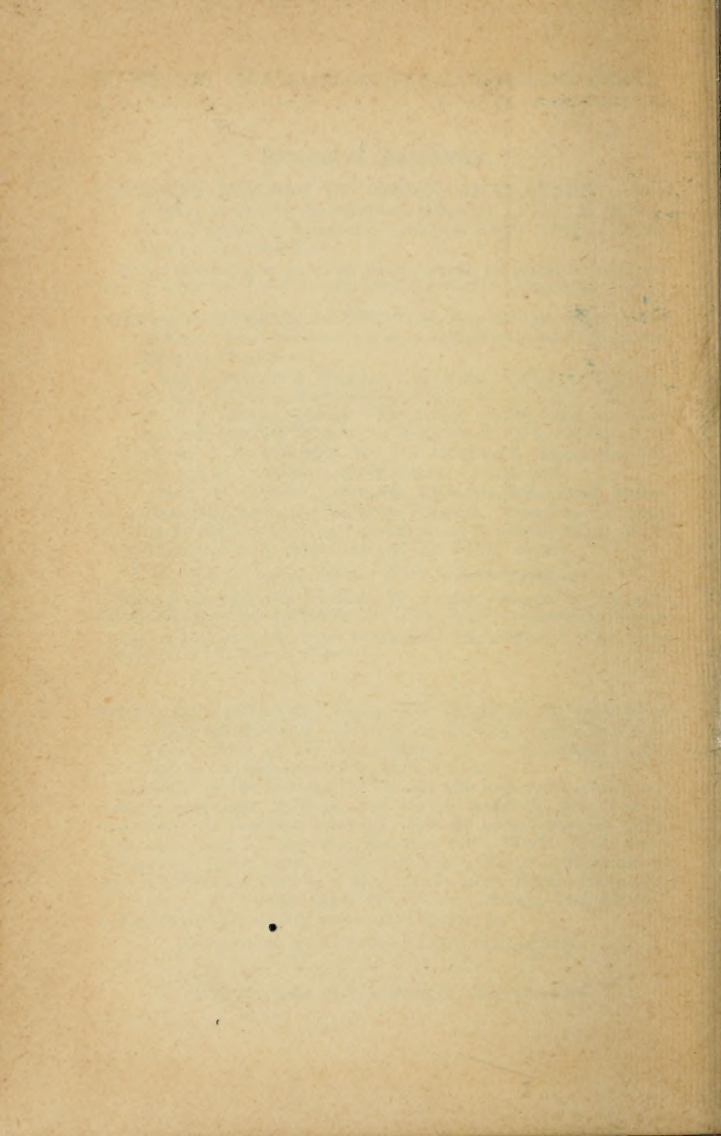
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